# THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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## POETRY.

For the Churchman.

### LINES SUGGESTED IN A PLACE OF WORSHIP.

Return, my thoughts, return,
Oh, whither, wherefore are ye wand'ring now?
Come, centre here, where contrite hearts should bow,
Where holy love should burn.

Why hie ye thus away?
Why leave this bless'd, this consecrated spot?
Oh, be the world with all its cares forgot,
At least, at least *to-day*.

Here calmly, gladly rest,
Seeking the Spirit's influence divine,
Or mount, where heaven's own golden portals shine,
Throng'd by the bright and bless'd.

The organ's pealing hymn
Should bear thee far from earth to realms above,
Joining the lay of glory and of love,
Swell'd by the cherubim.

This is "the gate of heaven."
Here, O my soul, take thou a patient stand,
Like Israel's prophet, view the promised land,
In rapturous glimpses given.

Earth's joy, or pain, or care,
Why should they now from duty summon thee?
Here in God's presence-chamber bend the knee,
And pour the heart in prayer.

Here does the Saviour stand,
Even in our midst—though all, alas, unseen!—
As in the days of yore, with holy mien,
He bless'd his chosen band.

Then rouse, my slumb'ring soul!
Look heavenward through the mists of flesh and sin;
Yield not to that which would mislead, within,
But spurn its base control.

Here, in the courts of God,
Be fix'd in awe on this his holy day,
Seeking in humble faith the narrow way,
Which leads to his abode. M. N. M.

### THE NATURE AND EXTENT OF THE REDEMPTION OF MANKIND BY JESUS CHRIST STATED AND EXPLAINED.

> I came not to judge the world, but to save the world.—John xii. 47.

It is the known foundation of all revealed religion, and the unknown foundation of all natural piety and goodness, that Jesus Christ is the second Adam. That he is the common head, parent or person to all mankind, in the same manner as Adam is the common head, parent or person to all mankind; that a real life and nature is in the same truth and reality derived to us from this our second Adam, as a real life and nature is derived to us from our first Adam. And that as, without any figure or metaphor of speech, we are all said to be born of Adam and descended from him; so we are all in the same dependence upon our second Adam, really and not figuratively born of him, and have our descent from him. We have the nature of the second, in the same truth and reality as every man has the nature of the first.

Herein is seen the infinite depth of divine love and goodness to mankind; who, though they were by the condition of their creation to be derived from one head or parent, and to take his state of perfection or imperfection, yet were by the goodness and care of God for them provided from the very beginning with a second parent or common head, who, after the fall of the first, and the fallen state that he brought upon his posterity, should be a common restorer, and put it in every man's power to have the same choice of life and death, as the first man had; that so they who were lost before they were born, and were made inheritors of a miserable nature without their choice, might have a divine life restored to them in a second parent, which should not be in the power of any one to lose for them, but should depend upon their own will and desire of it, upon their own faith and hope and hungering after it.

This eternal and immutable truth, worthy of being written in capital letters of gold, is the foundation of all revealed and natural religion, and a standing monument of God's universal goodness and love to all mankind, that is sufficient to make all men rejoice and give praise to God. For by this truth all that seems hard and cruel to human reason, that the posterity of Adam should be involved in the consequences of their first father's fall, (yet how could it be otherwise?) all this, I say, is made a wonderful scene of love, as soon as we consider that all mankind were redeemed as soon as they were lost, and that their redemption was as early, as universal, and as extensive in its effects as the fall was. And that no son of Adam is left to inherit a poor earthly, perishable nature from him, without having it in his choice to be born again of the second Adam, and restored with advantage to all the riches, and treasures, and blessings of a divine and paradisaical nature, which were lost without his consent.

There is something so amazingly loving and merciful in this conduct of divine Providence over mankind, that I cannot help thinking no one can calmly consider it in the quiet of his mind, without having all opposition melted down by it; and that such an act of general pardon, as early as the first sin, and a new parent provided for us, to be our parent by choice and faith, as soon as our first parent had undone us without our consent, such an act of pardon being the beginning and foundation of all revealed religion, and of every thing that is afterwards revealed in it, has surely enough in it, if once known, to make revelation the joy, and comfort, and desire of every man's heart.

That Jesus Christ is thus the Saviour and universal Redeemer of all mankind, and that revealed religion began with the declaration of this redemption, and has revealed nothing but for the sake and support of it, is a truth abundantly attested by Scripture.

The declaration that God made to Adam immediately after his fall, of a *seed of the woman to bruise the serpent's head*, was a declaration of pardon and redemption to Adam, and in him to all mankind; for what he said to Adam, that he said to all that were in the loins of Adam, who, as they fell in his fall before they were born, without the possibility of any one man's being exempted from it, so were they all put into his state of pardon and redemption before they were born, without the possibility of any one man's being excluded or left out of it. Thus revealed religion begins with the offer of a second Adam, and upon the foot of an universal pardon and redemption to all mankind. Every son of Adam is in the same covenant with God that Adam was, and has the same bruiser of the serpent as near to him as he was to Adam, and declared to be his redeemer, as he was declared to be the redeemer of Adam.

Who would seek for arguments against such a Saviour? or who would cavil at a revealed religion, that has no other beginning or end but to reveal an universal redemption? Or who can enough call upon all the creation, heaven and earth, angels and men, and every thing that hath breath to praise the Lord for such salvation!

My dear brethren, you must forgive these little digressions, for I want so much to touch your hearts, and make you in love with God and your own salvation in Christ Jesus, that I know not how to content myself with bare arguments.

Now this declaration of God's pardon and reconciliation to Adam, and in him to all mankind, is not the declaration of a being that is out of, or separate from us, but of a God, in whom we live, and move, and have our being; who is the life of our life, the spirit of our spirit. His declaration of pardon is not a declaration of words, or of a being that is separate from us, but must signify some inward change, or new state of our existence in him; or that he is to us, and in us, that which he was not before he pardoned us. For his words are power, and what he speaks he acts, and what he acts he acts not out of us, but in the inmost essence of our beings; because so we exist in him, and he in us.

When, therefore, God said to Adam and Eve, *the seed of woman shall bruise the serpent's head*, what was said was done; and it was the same thing, had the same meaning and effect as if he had said, be ye henceforth in a state of salvation, and let the redeeming conquering seed of the woman from this time begin to have power in you, and be in you a strength and might against the serpent; and what he said was done; as when he said, *Let there be light, and there was light.*

By which promise, God restored to man a power of being again his creature, or a power of knowing and finding him to be his God. He redeemed him by communicating to him a sense, a feeling, a capacity to enjoy him as his only good; by sowing in his heart an instinct of goodness, an attraction to God. All these expressions are insufficient to express the inward treasure of the soul, and fund of everlasting happiness which God in the beginning of the redemption, or as his act of redemption, communicated to man.

Now in this degree of redemption, is every of the sons of Adam; he has this kingdom of God, as a grain of mustard seed, as a spark of life, as his attraction to God. If he tramples this pearl under his feet, if he will put out this spark, if he will resist this attraction, then is his destruction from himself; and when the carcass of flesh and blood falls off from him, he must find himself to be a darkened, anxious, self-tormented nature, that would not suffer itself to be redeemed.

But if he will consent to his redemption, and co-operate with the grace of God, *which brings salvation to all men*, (Tit. ii. 2,) if he will suffer his spark to kindle, his instinct of goodness to spread itself, the voice of God to be heard in him; then will the divine life, the inward man be brought forth in him; and when his body breaks off, heaven will be made manifest in his soul, and he will fall into all the fulness of God; the Son of God will [illegible], the Holy Spirit will breathe in him, and the power and omnipotency of the Father will be [illegible] strength in him; and thus in the completest sense of the words, shall he ever live and move and have his being in God.

And now, my dear brethren, what shall I say unto you? How shall I do that which I most of all desire to do, touch your hearts? Or how can your hearts be untouched with this affecting view of the mercies of God in Christ Jesus, and of the riches and treasures which lie hid in your own souls, wanting nothing but your own consent and good wishes to be manifested in you?

Suffer me in the sacred name of Jesus, whose ambassador I am, to beseech you to be wise in time, (for the goodness will continue but a time,) not to receive this grace of God in vain, nor let Satan and your own lusts beguile you to eat the dust of the earth with the serpent, when God has provided for you the bread of life; for this time of goodness and forbearance will soon be over, and if the end finds you rejecting this gracious counsel of God against yourselves, you will have nothing left but that nature which is the torment of hell.

When the veil of flesh and blood is pulled off, and you must stand in the nakedness of your souls before God, then you will know that the grace of God in your hearts, and the gracious dispensation of the Gospel are only one, and neither can be rejected by itself. These lights appear now as two, only because God is so good as to leave no part of you untried, but presses the kingdom of heaven upon you, both from within and from without. The eternal word, the Son of God, took human nature upon him, worked all his miracles, taught all his doctrine, underwent all his sufferings, to make that light of the mind which every man that cometh into the world hath received from him, effectual to their salvation; therefore the light of the Gospel and the light of the mind are one, as Christ is one, whether he speaks to you inwardly or outwardly.

What I have said above of God's covenant with Adam, and the redemption granted to him, is God's covenant with all mankind; and therefore thus far all mankind are the redeemed of Jesus; there is no partiality in God, no election of one people to salvation, or dereliction of another to their own misery. As all fell and died in Adam, so all were restored in his restoration.

Thus says the apostle:—As by the offence of one judgment came upon all to condemnation, even so by the righteousness of one the free gift came upon all men to the justification of life. Rom. v. 18.

But you will perhaps say, how does it appear that this first covenant of God with mankind, or redemption of all men in the redemption of Adam, is the redemption in and by Jesus Christ?

I may with much greater propriety ask you where you can have the smallest reason even to suspect the contrary? For is not the seed of the woman Jesus Christ? And if our salvation then began when God made declaration of the saving power of this seed, it is plain that Christ's redemption then began in mankind; that he was thenceforward in every man as a spark of life; that as a secret power should bruise the serpent and support us against him till he, in the fulness of time, should in the fulness of the promise become such a seed of the woman as should openly triumph over death, and hell, and all the kingdom of the serpent. For if it was Christ that became Adam's redeemer in the promised seed, if he had actually the power of that salvation manifested in his soul, and was in a state of redemption because Christ had become the ransom and life of his soul, then all the sons of Adam, from the first to the last, are in Adam's state of covenant with God through Jesus Christ, and have the seed of the woman doing all that for them which it did for Adam.

Again, does not the Gospel expressly say, that Jesus Christ is the true light that lighteth every man that cometh into the world? therefore Jesus Christ is in every man that cometh into the world, and every son of Adam is in a state of redemption in and by Jesus Christ, and every son of Adam has received the same from Jesus Christ which Adam received from him, viz. an inward light of life, a beginning of his salvation, an actual power or strength to resist the serpent; therefore Jesus Christ, as he is the light and life of man, as he is the bruiser of the serpent, as he is the power of salvation, is and ever was the free gift of God unto all men.

Again, does not the Scripture teach us, that God is as well the God of the Gentiles as the God of the Jews? but if he is their God, then they are his people. And as we know that God is not the creator of any beings but in and by Jesus Christ, by whom every thing was made that was made, so he is not the God of any people but in and by Jesus Christ, who is the reconciler of all things unto God, by whom alone all things and persons are made acceptable to him. Therefore, if he is the God and Father of the Gentiles, they have an interest in Jesus Christ; have all their access to God as their Father and Creator, in and by the merits of Jesus Christ, or actual partakers of the benefits of Jesus Christ as he is the Saviour of mankind.

You will, it may be, farther ask, how can the Gentiles have an interest in the benefits of Jesus Christ, since they know him not, nor ask any thing in his name?

May you not as well ask me how they can be said to live, and move, and have their being in God, who know not what it is to have life and motion and being in him, or ever confessed it in a true manner, or under a right sense of it? For if they can have the benefit of a life in God, and be blessed by it, who are either totally or much ignorant of it—then Christ, as he is in the atonement and life of Adam and his posterity, may be a benefit and blessing to those who are totally ignorant of it, or at least know nothing of him as he is Christ, or the Son of God manifested in the flesh.

Again the Scripture says of Jesus Christ, that he came unto his own, and his own received him not, i. e., knew him not; now if he could come unto his own though they knew him not, then it is plain that *they* may be *his* who know him not, i. e., they may have some interest in him, be purchased by him, have received much from him, be related to him, who yet are insensible of it.

Lastly, you may better ask me, How can they who never knew any thing of Christ, as their mediator and atonement, be judged by him at the last day? For if they were altogether strangers to Christ, had no relation to him, had received nothing from him, he could not be their judge; for Jesus Christ cannot do any thing as a judge, till he has done every thing as a Saviour; nor be any where a judge but where he has first appeared as a Saviour.

Therefore it is an evident truth, that had not all nations, and every individual man, received a certain means of salvation through him, he could not be the judge of all.

Heathens, Jews, and Christians differ not thus, that the one have a Saviour, and are in a redeemed state, and the other are not; or that the one have one Saviour and the other another; for the one Judge of all is the one Saviour of all; but they only differ in this, that one and the same Saviour is differently made known to them, and differently to be obtained by them. The heathens knew him not as he was in the numerous types of the Jewish law, they knew him not as he is gloriously manifested in the Gospel; but they knew him as he was the God of their hearts, manifesting himself by a light of the mind, by instincts of goodness, by a sensibility of guilt, by awakenings and warnings of conscience; and this was their Gospel, which they received as truly and really in and by and through Jesus Christ, as the law and Gospel were received through him; therefore it is a great and glorious truth, enough to turn every voice into a trumpet, and make heaven and earth ring with praises and hallelujahs to God, that Jesus Christ is the Saviour of all the world, and of every man of every nation, kindred and language. Therefore saith St. John, (Rev. v. 9,) they sung a new song, saying, Thou art worthy to take the book and open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation.

This joyful and blessed truth is most expressly taught and inculcated in the liturgy, articles, and homilies of our most excellent Church; where we pray to God the Son, Redeemer of the world, *in the litany;* who made upon the cross by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world, *in the consecration prayer;* and that God the Son hath redeemed me, and all mankind, in the catechism. He came to be a lamb without spot, who by sacrifice of himself once made, should take away the sins of the world; (xvth article;) the offering of Christ once made, is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; (xxxist article;) truly, for Jesus Christ's sake, that pure and undefiled Lamb of God, God is fully pacified, satisfied, and set at one with man; the Lamb of God that taketh away the sins of the world, who hath offered himself once for all, upon the altar of his cross. (Hom. on the Misery of Man.) That for his sake we ought to love all men, friends and foes, because they be his creation and image, and redeemed by Christ as ye are. (Hom. of Good Works.)

He suffered death universally for all men, in consequence of which, the Holy Ghost is in most liberal largeness dealt upon all the world.

I shall now say a few words to those zealous Christians, who may perhaps imagine, from what I have said of that inward light which is the gift of God to all men in Jesus Christ, that I have brought this light too near to the advantageous state of revealed religion, whether Jewish or Christian.

To such a one I say, first, that what I have said of this light of the mind, or instinct of goodness common to all men, is so much said of the light and benefit of divine revelation. Because this light of the mind, or instinct of goodness, is not something independent of, and antecedent to all divine revelation, but was the effect of God's revealing himself reconciled to Adam through the seed of the woman. God's pardoning Adam, as the head and representative of all mankind, and giving him a mediator and redeemer, was putting him into a capacity of being renewed in his mind; and this renewing power, which God then by pardoning him bestowed upon him, is that instinct of goodness, or light of the mind, of which I have been so largely speaking.

And therefore all the possibility of religion, and all that is good in it, is to be ascribed to divine revelation.

2dly. What I have said of this common light, or piety of the heart, is only to signify that they have a possibility of such good dispositions as belong to those of whom it is said, He that is God, beareth God's word; and of such as Christ spoke, when he said, My sheep hear my voice.

Now if there were not a possibility or capacity of this degree of goodness in men, distinct from all outward revelation, how could men be fit for God to make a revelation to? For if men could not be in this state of goodness, so as to be prepared or qualified hearers of the word of God, why should God speak to them? Or why should the voice of Christ be sounded, if there were no sheep that could know it? Therefore, what I have said of this light of men, is only so much said of their capacity to receive divine revelation; I have not considered it as a species of religion, that may trust in itself, or set up itself against divine revelation, as having no need of it.

Lastly, If any zealous Christian should find it a disagreeable thought to him, to think that all mankind have had some benefit from Christ, and that the seed of the woman has helped from the beginning, and will to the end of the world, help, and call every man to resist and make war with the serpent, or the enemies of his salvation,—I must tell him he need have no greater proof than this, that his own heart is not yet truly Christian; that he is not a true disciple of that Lord who would have all men to be saved.

This great truth which I have largely insisted upon, concerning the benefits of Christ as he is the Saviour of mankind; that all mankind were pardoned and redeemed, in Adam's pardon and redemption; that at the fall Jesus Christ became the second Adam, or parent of all mankind; who from him receive a principle of grace and instinct of goodness, which was to be in every man a possibility of his salvation, or receiving a new and spiritual man from this second Adam, in the same reality as he received a natural life from the first Adam; this truth, as it is exceeding great and glorious, so it is of the last importance, when rightly known, and is the key to all the mysteries of Scripture; it leads us into the fulness of the greatest truths, and disperses all difficulties.

This free gift of God to all men, in thus making all men partakers of Christ's redemption, by a seed of life, which all men as men, receive from Christ, is the true and solid meaning of that which, by our tenth article, is called preventing grace; which is absolutely necessary to our having a good will, and working with us when we have it, and which, when rightly spoken of, is common to all men.

It is grace, because it is God's free gift, we could not lay hold of it by any power of our own, nor had any right or claim to it. It is preventing grace, because it prevents or goes before, and is not given for any thing we have done. From which all holy desires, all good counsels, and all just works do proceed, and is striving in the hearts of all men, both Heathen and Christian, to deliver them from the power of Satan and their own lusts, and bring them into the glorious liberty and privileges of the sons of God; as the Rev. Mr. Patten expresses it.

And therefore it has its plain distinction from God's assisting grace, which always is in proportion to the nature of our actions.

Hence there is a full end of all the wretched disputes of an abominable election and reprobation, and of other disputes concerning the grace of God, which have involved the world, especially Christendom, in later ages, in the most unnatural and unchristian uncharitableness and confusion. Oh! how is the beauty, the amiable beauty! of that blessed Jesus, and that heavenly religion which he came to reveal to men (altogether like its author, full of grace and truth) obscured and defaced by the metaphysical speculations and doctrines of arbitrary, tyrannical men? which tend only to presumption or desperation, to promote parties and faction without reason and without end.*

For if all men, as sons of Adam, are by the free gift of God made sons of the second Adam, and as such have a principle of life in them from him, in order to be raised up to a perfection of the new man in Jesus; and if this instinct of goodness or attraction to God, is the general preventing grace of all men, that enables them so to act as to obtain God's assisting grace in the renewal of their minds; then we may easily see that all men have a general call, and a general capacity to obtain their salvation; and that the doctrine of particular, absolute election and reprobation, is plucked up by the roots; and most of the difficulties of God's dispensations fairly solved. Now to God the Father who has so loved the world, as to send God the Son to be the true light and life of all men, and God the Holy Ghost, the sanctifier of all God's people, be all honor and glory, both now and for ever. Amen.

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When we feel a strong desire to thrust our advice upon others, it is usually because we suspect their weakness,—but we ought rather to suspect our own.

When certain persons abuse us, let us ask ourselves what description of characters it is that they admire: we shall often find this a very consolatory question.

As thou tenderest thine own welfare, in regard of melancholy, thy good health of body and mind, observe this short precept, *Be not solitary, be not idle.*—*Burton.*

## COMMUNICATIONS.

For the Churchman.

### PARALLEL BETWEEN MOSES AND BISHOP WHITE.

*A sermon delivered in Christ Church, New Brunswick, N. J., on the Sunday succeeding Bishop White's death, July, 1836, by John Croes, rector of said church.*

> And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended. Deut. xxxiv. 7, 8.

No character portrayed on the pages of history, ancient or modern, sacred or profane, is more illustrious than that of Moses; illustrious both in the events of his life and in the qualities of mind and of heart which he exhibited. Saved from death in early infancy in a manner almost miraculous, his whole life after that event was a continued exhibition of the mercy and loving kindness of his Maker. In how many trying situations was he supported by his Almighty friend, when without that support, he must have sunk beneath the difficulties that beset him? And what wonderful events was he the chosen instrument of God for accomplishing? How impressive and majestic the scenes when he stood before Pharaoh and performed the wonders and signs prescribed by God for the purpose of imprinting on the mind of the Egyptian king proper sentiments concerning the power of the Most High? How sublime and glorious the spectacle when he raised his hand and smote the waters of the Red Sea that the Israelites might pass over in safety; and the subsequent scene when raising his arm again, he caused the waters to return and overwhelm the Egyptians? Who likewise can imagine or describe the sublimity of the sight which the Israelites beheld when on Sinai's lofty summit, God spake to his favored servant from amidst thunderings and lightnings, and tempests, and fire, and smoke?

And how striking and pre-eminent the qualities both of mind and heart which Moses through his whole life exhibited? Wisdom, firmness, patience, meekness and fidelity to God marked every step he took. His wisdom (like all our good gifts) was from above. God gave him the spirit necessary to his station, but still left his will free; for although Moses was pre-eminent in mental and moral qualifications, yet he was not perfect. On one recorded occasion he suffered his patience to be overcome, and sinned; for which transgression he was denied the privilege of entering the promised land. This is the only blemish in his character of which mention is made; and we have just reason to believe that his faults were indeed few, since he is evidently held forth as a pattern worthy of our imitation, and is expressly declared to be a type of our blessed Lord. "A prophet," said he "shall the Lord your God raise up unto you like unto me. Him shall ye hear."

Such was the character of Moses, and as he was leader to the children of Israel for so long a period, conducting them for forty years through the wilderness, and indeed having lived till an entirely new generation had arisen, who must have learned to look up to him with great veneration and affection, can we wonder that the Israelites should mourn when he was taken from them? They had good reason to believe that God had raised him up for the express purpose of accomplishing the mighty work of their deliverance; they had seen him frequently honored with marks of the divine favor such as were vouchsafed to no other person, and they must have felt that they could not justly expect God would bless them with another leader so illustrious and so honored. And we are told that "there arose not a prophet in Israel like unto Moses whom the Lord knew face to face, in all the signs and wonders which the Lord sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land."

My brethren, it has pleased Almighty God, to remove from the Episcopal Church one who in many points resembled the great leader and legislator of Israel, and whose relation to the American Episcopal Church was in some respects similar to that of Moses to the Israelites. Our venerable and much beloved presiding bishop, the Right Rev. William White, has left the scene of his earthly labors, the Church which he so long guided and led, the flock which regarded him with such true affection. How vast the chasm created by his removal! how great the shock which will be felt throughout the whole Episcopal Church! how deep the grief of every heart attached to our communion! Him did God raise up to counsel, to direct and to bless us in time of our greatest need; and we fear that there will not soon arise a prophet in our Israel like unto him, in the prudence, mildness, moderation, goodness, wisdom, and learning which so eminently distinguished him through his whole career.

Let me now for a short time claim your attention, while I endeavor to trace the points of resemblance between the Jewish legislator and our lamented patriarch.

1. Our departed head was like Moses in this respect, that both were called to be leaders of their people in times of great difficulty and trial. You all know the difficulties with which Moses had to contend, difficulties at home and abroad, among the Hebrews as well as their oppressors. He had to combat not only the open enmity of Pharaoh and his people, but also the murmurings of the Israelites. He needed at all times a large measure of trust in God to enable him to bear up against the ingratitude and treachery of his own people, as well as against the hostility of external foes.

Yet by the aid of Almighty God, he triumphed over both, and finally led his people to the very borders of the promised land.

At the time that Bishop White was called to the office he held so long, and with so much usefulness to the Church, many were the difficulties and discouragements which pressed upon him. Indeed the Episcopal Church generally throughout the United States then presented to view nothing but a desolate scene, nothing on which the eye could rest with delight, or the heart with encouragement. Without a regular organization, with but a handful of clergymen in a widely extended country, and with many and powerful prejudices to contend against, it required hearts stout and strong, and full of confidence in the Most High, to resist the feelings of despondency which strove so powerfully to overwhelm the soul.

Before the American Revolution, the Episcopal Church in this country labored under a very great disadvantage in not possessing that order of the ministry to which according to her principles belongs the right of ordination. In truth, it may be said that the Episcopal Church in this country was not at that time tolerated; while all other denominations were perfectly organized, and capable of conducting their affairs in the manner best calculated to promote their prosperity, the Episcopal Church was obliged to send all her candidates to England for ordination. The consequence was, that the growth and prosperity of the Church were retarded and she never attained the rank she was entitled to hold.

The war of the Revolution gave to the Church a shock which many believed would be fatal to her. The clergy being prevented from performing the service of the Church in the manner which the great majority considered necessary in order to keep a good conscience, the churches were generally shut and most of the clergy removed to England or to the British possessions in North America. For several years during the revolutionary war, Bishop (then the Rev. Dr. White) was the only Episcopal clergyman who officiated in the large state of Pennsylvania. When the war terminated, the connection between the American and English Churches was dissolved, and the American Church, like a house which had been exposed to the rude attacks of warlike engines, was torn to pieces. She had no head. Presbyters (though very few in number) there were indeed, but where were her bishops? In this state of things there was need of wise heads and strong hearts. And such were found. Dr. White, whose character for learning and prudence was high even then, soon began to interest himself in the cause of the shattered and disordered society (Church without bishops it could hardly be called) to which he belonged. A meeting was agreed upon by some of the prominent Episcopal clergy and laity, for the purpose of consulting upon measures necessary to an organization. This meeting was held in our own city in the year 1784. From that period, meetings continued to be held annually and sometimes more than once a year, until the Church was perfectly organized. At all these meetings Dr. White attended and by his counsel and advice rendered most essential aid. Indeed we may say that the impress of his hand is visible on all the important measures that were transacted at these meetings. There was at that time to be found in the American Church, no divine whose learning was superior, whose judgment was sounder, or whose temper was calmer. And as soon as it was ascertained that the succession could be obtained from the Church of England, he was among the first of those who were elected to the high office of bishop, and who crossed the ocean for the purpose of receiving consecration. On the fourth day of February, 1787, in company with the Rev. Samuel Provoost, bishop elect, of the Diocese of New York, he was consecrated to the office of bishop in the palace at Lambeth by the Archbishop of Canterbury, the Archbishop of York, and the bishops of Peterborough, and of Bath, and Wells, being present and assisting. At the time of his death, therefore, he wanted less than seven months of having been fifty years in the Episcopate.

After his elevation to the Episcopate, Bishop White continued to manifest the same interest in the Church as before. Many things were still to be done, many omissions in the external organization of the Church to be supplied, and the counsel of the wisest heads was necessary to save the Church from falling into irremediable errors. He never failed to attend the Convention of his own diocese and that of the general Church, and all admit that by his mildness and good sense, he essentially aided in promoting peace and harmony in both these bodies. He soon became the presiding bishop of the Church and continued such to the day of his death.

Although at the time of Bishop White's consecration the Episcopal Church was small, yet she maintained her standing. She grew, though slowly, yet surely for many years, and at last began to spread forth her branches wider and wider, till at last she may be said to overshadow the whole land. Her bishops and inferior clergy are now seen in every state of the Union. Bishop White consecrated twenty-six of his own order, that is, all but one of those who were consecrated in this country; sixteen of whom are still living. Thus did he live to see accomplished the dearest wish of his heart; to see the vine which he had planted and which he had nursed with great care and solicitude for many years, at last manifesting a vigor of growth which seemed to place her above the risk of danger and bringing forth a harvest of fruit wholesome as well as pleasant, and which may yet be effectual for the healing of the nations. With what emotions of pure and exalted joy must his heart have often swelled during the latter years of his life, when contemplating this change in the condition of the Church? "Time was," he might say, "when I stood a solitary watchman on the walls of the Church in my own diocese; time was when it was feared by the friends and predicted by the enemies of the Church, that the war of the Revolution would utterly destroy her in these United States. But how different has been the result? That which was looked upon as the greatest evil, has proved to be the greatest blessing. The establishment of our independence severed our Church from all connection with and dependence upon the Church of England, and taught us the necessity of relying upon our own resources, compelled us to exert our own strength to look more for aid from above. By the depression she then experienced, the Church was purified. From the furnace of affliction she has come forth refined; her influence has been increased, and she now stands forth, the admiration as well as the hope of the world. Time was when the voice of censure was borne on every breeze against her. Her sobriety was stigmatized as coldness, her rituals as Popish; her prayers as but a form wanting the power of religion and quenching the spirit; her claim to apostolic succession as absurd. But now what do we hear? Her praise is in all the Churches; her sobriety now is perfect wisdom, her forms and ceremonies are all beautiful, evangelical, and well calculated to preserve soundness in the faith; while the numerous conversions of clergymen of other denominations to the Church clearly show that they respect our claim to apostolic succession." Such, doubtless, frequently were Bishop White's reflections during the latter years of his life. And what pure satisfaction must they have afforded him? Like Moses he had led the Church through the wilderness. But (more happy than Moses in this respect) he entered the promised land with the Church. He tasted its fruits, he saw its beauties, and felt that the power

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*I cannot here forbear to observe, that it must be ascribed to very great ignorance, or, what is vastly more criminal, perverse wickedness, that by many the doctrine of our Church is said to be the same that is declared in the Westminster Confession, which was laid upon the doctrine of a particular redemption.

Imperfect in original

and glory of his people were daily increasing. Then, at a time when within her borders all was peace and harmony, it pleased God to take his servant to himself. He is gone and the whole Church feels the shock. The whole Church mourns. When will the days of our mourning be ended? May his mantle fall upon the shoulders of his successors in the Episcopate!

2. Moses "*was learned in all the wisdom of the Egyptians.*" And it was fit that he who was selected for such an important task as that of rescuing a whole nation from slavery, and of making laws for this nation, should have a mind well stored with knowledge. The whole system of laws established by Moses shows his wisdom and knowledge. And our departed head in this respect resembled Moses. Bishop White has for a long time been justly regarded as one of the most learned divines of our Church and country. In every department of theology he seemed to be at home, and in some branches, especially that of ecclesiastical history, he was looked up to as authority of the best kind. With the languages in which the Old and New Testaments were written, he was familiar, and perhaps no one more thoroughly understood the doctrines of our Church. The various works he has published, and especially his "Comparison," will ever remain a monument of his learning, and will be a storehouse to which the divines of the Episcopal Church will go for arguments whereby to defend and maintain her principles.

Bishop White was an indefatigable student. Had he not been, he never could have acquired the knowledge he possessed; for at the time he came forward in the Church, the means of gaining in our country a learned education were very slender in comparison with what they now are. And his habits of study continued to the last. It is but two or three months since his last work (the History of the American Episcopal Church) was published. He was then eighty-eight years old.* What an encouragement to all persons to keep up their habits of study in defiance of the approach of old age! Is it not probable that to his studious habits may be attributed in part the healthy and vigorous state of his mental powers? Although his body had grown much more feeble, his mind seemed to lose none of its strength. Many persons who have been hard students in the previous part of their days, seem to think that on the approach of old age they ought to relax in their industry. The result probably is, that their faculties, for want of exercise, decline in vigor, and hence so many instances of mental imbecility in old age.

3. Moses was distinguished for his meekness. "*Now the man Moses was very meek above all the men that were upon the face of the earth.*" How great the trials through which he had to pass! How incessant almost the murmurings of his people against him! Yet how meekly and patiently did he in all cases but one bear their murmurings! How uniformly, when the Divine wrath threatened to burst upon them, did he pray to God to forgive them!

And if there was a trait in the character of Bishop White peculiarly prominent, it was his meekness, his mildness, the uniform and perfect ascendancy over his passions which he manifested. Who ever heard of Bishop White giving way to sallies of anger? Who ever heard of his exhibiting haste or petulance in his language or conduct? His self-command was worthy of the imitation of all persons. And if we should inquire what it was that encircled his head with a glory and a beauty which all who knew him saw and acknowledged, and which so soon won the hearts of all, the result of our inquiry would be, it was his meekness and mildness. I remember well an observation of the late Bishop Hobart, which he made in this town, at the time that Dr. Kemp was consecrated Bishop of Maryland. It was in the year 1814, just thirty years after the first meeting for resuscitating the Church, or rather for giving the Church an organization, had taken place in New Brunswick. The observation was this, that "he considered Bishop White as approaching nearer the perfect pattern set by our Saviour than any person whom he had ever known."

And, my brethren, it is almost impossible for us to set a proper estimate upon the immense good which our whole Church has received from Bishop White's known mildness and moderation. Had our presiding bishop been of a different character, rash and hasty, and disposed to push the Episcopal authority on all occasions to the utmost length, the result in all probability would have been most disastrous to the Church. We all know the great prejudice that existed against the Episcopal office in the minds of many persons at the time when measures were in train for the organization of the Church. In the year 1785, the proposition to constitute a bishop (when they should obtain one) president of the General Convention, was rejected. When another constitution was formed in 1789—after we had procured bishops—if a provision for the Episcopal negative had been insisted on, it would have been destructive of the whole system. Yet there was no complaint on the part of the House of Bishops, of which Bishop White was one and a most influential member. He thought it prudent to submit "leaving to time and mature reflection to effect"—I use his own words—"that which, if it had then been made an indispensable condition, or pertinaciously insisted on, would have convulsed the Church." And time and reflection did accomplish this necessary step; for in the year 1804 a full negative was given to the House of Bishops. Bishop White, in his History of the Church, gives a minute detail of the progress of this measure, and from it he derives a lesson which he has left on record for all succeeding members of the Church; the lesson of moderation, especially in the exercise of Episcopal powers. And this is a lesson well worthy of the attention of all his brethren, a lesson indeed which cannot be disregarded without the utmost danger. It is all-important that the Episcopal authority and influence be maintained in the Church, but the surest way to lose them is to attempt to push them too far. In no one instance through his whole life did Bishop White attempt this. And what was the consequence? No bishop ever attained to greater influence, no one's authority was ever more highly respected, and no one's person ever more beloved.

4. "Moses verily *was faithful* in all his house." (Heb. iii. 5.) I need not point out the instances wherein Moses was faithful; his whole life was a strong and conclusive testimony to the truth of this declaration. From youth to old age, and in all the varied situations in which he was placed, he served God in singleness of heart.

He too, whose death we are now lamenting, was *faithful*. Shall I attempt *to prove* this point? It would be a work of supererogation. Why endeavor to prove that which no one doubts? In every relation of life, private or public, Bishop White was faithful. As a minister of the Gospel, in which light we are now especially contemplating him, besides the testimony of those who listened to his public addresses from the pulpit, and witnessed the correctness and consistency of his private life, we have the authority of his published works for saying that he was faithful. Any one who will read his *comparison*, his *lectures on the Catechism*, his *pastoral letters*, and his treatise on the *ordination offices*, must be ready at once to acknowledge that Bishop White was one of those who "shunned not to declare the whole counsel of God." He never shrunk from the performance of duty through fear. Although meekness and mildness were prominent traits in his character, traits that preserved him for the most part through a long series of years from the collisions of angry and contentious men, yet there occurred once or twice occasions in the course of his life, when great firmness and decision of character were requisite, and on these occasions Bishop White was not found wanting. On such occasions nothing could move him from the course he deemed to be right. Like the firm oak of a hundred years, he stood unmoved by every blast, and when the storm had subsided, exhibited no marks of injury and no signs of weakness. He was "faithful unto death," and we doubt not he has received a crown of life.

5. Finally, our lamented head, like the great leader of Israel, was gathered to his fathers in a good old age. His age indeed exceeded much the ordinary life of man. In his 89th year he was called away. God in mercy spared him a long time to bless us because we needed such a head. A leader of his wisdom, and learning, and temper, and faithfulness, has hitherto been peculiarly necessary to our Church. Under his prudent guidance, we have grown and flourished; peace has pervaded all our borders and the foundations of our prosperity have been more firmly laid.

Although gratitude to God for his goodness to us in this respect should ever fill our hearts, yet who of us does not feel a sentiment of profound sadness, when we reflect that we shall see him no more? Who, of those that have been accustomed to meet with him in our Conventions and other public bodies, does not feel that he has left a void in those bodies which cannot easily be supplied? Alas! our greatest earthly blessings are of short duration and uncertain continuance. The objects of our warmest affections will desert us; the strongest earthly ties are liable to be severed at any moment; the props on which we rested, to be removed without any warning.

Almighty God! do thou impress upon our hearts, we pray thee, the solemn lesson which the instability of all human comforts should teach us, that our only sure dependence is upon thee, who art "the same yesterday, and to-day, and for ever;" and "with whom is no variableness, neither shadow of turning."

Bishop White died as he lived, like a Christian. In his last sickness, he manifested the same calmness, meekness, and resignation to the will of God that had characterized his whole life. He devoutly received the holy communion, and declared that his only dependence was on the atonement of the Lord Jesus Christ.

With our regrets for the loss we have sustained, let us mingle our thanks to Almighty God for his goodness in sparing to us so long a man so great and so good. Surely in view of this blessing we may almost say, "God hath not dealt so with any other people." And let us also offer up our fervent petitions to heaven, that the spirit which displayed itself in our revered patriarch may descend upon his successors. Let us pray for the peace of Jerusalem. To the Church we all owe our warmest affections—our best exertions. We are all members of that mystical body of which Christ is the head; of that body for which Christ gave himself. Let us then make her welfare the constant subject of our prayers to God.

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For the Churchman.

### BISHOP H. U. ONDERDONK'S CHARGE.

*Mr. Editor,*—A worthy young clerical friend furnished me, some time ago, with a quotation or two from Andrew Fuller, which he thought coincided very nearly with the doctrine of the late Charge on the atonement. And they do agree with it very nearly, in substance; the chief difference being only verbal, Mr. Fuller using the word "justice," which, however, the bishop allows, though he prefers "holiness." Andrew Fuller was a Baptist, and the author of the popular book, "The Gospel its own Witness." I submit the quotations to the Gambier Observer particularly, and also to the other periodicals that have expressed disapprobation of the Charge. They will see that even a Calvinistic writer can disavow the theory that the atonement was rendered to either the commutative or distributive justice of God, that relating to debt, and that relating to punishment; and can thus reject entirely the notion that the sufferings of Christ were penal. It is not often that a Calvinist and an Anti-Calvinist agree so well in this department of theology.

The first three of the extracts are from a short piece headed, "On the Satisfaction of Christ," in the second volume of his works, published in Boston.

"Justice assumes three denominations, commutative, distributive, and public . . . . . . In this sense, (viz. public,) justice comprises all moral goodness, and properly means the righteousness or rectitude of God, by which all his actions are guided with a supreme regard to the greatest good. Justice considered in this view forbids that any thing should take place, in the great plan of God, which would tarnish his glory, or subvert the authority of his law."

"1. Did he satisfy *commutative* justice?—Commutative justice had no concern in his sufferings; men had taken no property from God, and consequently were under no obligation to restore any. But, it will be said, do not the Scriptures represent Christ as giving himself a ransom, and as having bought us with a price. They do: they also represent men, while under the influence of sin, as prisoners, slaves, captives. These expressions are all figurative, borrowed from things sensible, to represent those which are spiritual, and therefore cannot be explained as if literally true. If we have any consistent meaning in the use of such terms, it must be this,—that, in consequence of what Christ has done, we are delivered from sin, in as great a consistency with justice as a debtor is delivered from his obligation, or the demands of the law, when the debt is paid; that is, God extends pardon in such a way, through Christ, that he does not injure the authority of his law, but supports it as effectually as if he inflicted punishment. 2. Did Christ satisfy *distributive* justice? Certainly not; distributive justice respects personal character only, [mark this!] It condemns men because they are sinners, and rewards them because they are righteous; their good or ill desert is the only ground on which moral justice respects them. But good and ill desert are personal: they imply consciousness of praise or blame, and cannot be transferred or altered so as to render the subjects of them more or less worthy. What Christ did, therefore, did not take ill desert from men; nor did it place them in such a situation that God would act unjustly to punish them according to their deeds. If a man have sinned, it will always remain a truth that he has sinned; and that, according to distributive justice, he deserves punishment. 3. Did Christ satisfy *public* justice? Undoubtedly he did. His sufferings rendered it fit and right, with respect to God's character and the good of the universe, to forgive sin. The atonement made by Christ represented the law, the nature of sin, and the displeasure of God against it, in such a light that no injury could accrue to the moral system; no imputation would lie against the righteousness of the legislator, though he should forgive the sinner, and instate him in eternal felicity."

"Hence it follows,—1. That atonement, and consequently the pardon of sin, have no respect to commutative justice. 2. That the sufferings of Christ did not satisfy distributive justice, since that respects character only; and therefore, with respect to distributive justice, salvation is an act of *perfect grace*. [In other words, *no penalty whatever* is inflicted on Christ.] 3. That Christ's sufferings satisfied public justice; and therefore, with respect to public justice, salvation is an act of perfect *justice*. It will appear from hence, that any scheme of salvation which represents Christ as suffering on the ground of distributive justice, is quite erroneous; for if justice could demand his sufferings, he was treated according to his own personal character; [mark!] and of consequence his sufferings had no more merit than those of a transgressor. If these were just *in the same sense* as the sufferings of the sinner would be just, then he endured no more than he ought to endure. His death on this plan made no atonement for sin."

Here, Mr. Editor, is the very doctrine of the Charge, explicitly stated, though not argued so much in detail; and the definition given by Mr. Fuller of "public justice," makes that attribute identical with "holiness," as it is called in the Charge. And, as the bishop could not have seen these remarks of Fuller, when he penned that composition, or he would have transferred them to his appendix, I beg you to observe this remarkable example, of two independent minds reaching, without concert, or any sort of derived influence, the same conclusion. Nor is that conclusion vaguely announced or reached, so that the coincidence might appear to be as much constructive as palpable; but the theory is rigidly defined by both. Both reject commutative and distributive justice, as brought by others into the doctrine of the atonement. Both reject the penal character of the vicarious sufferings of the Redeemer. And both agree that the atonement was rendered to "public justice," otherwise called "general" or "universal" justice, or justice in the large sense, or holiness,—the attribute which "comprises all moral goodness, and properly means the righteousness, or rectitude of God," and which being vindicated it became "fit and right, with respect to God's character and the good of the universe, to forgive sin." A coincidence so definite and unequivocal is remarkable. And as Fuller died in 1815, the Gambier Observer and others will perceive their mistake in calling the doctrine of the Charge "a new theory," and in alleging that the author has "burst upon us, like a comet, in an eccentric path and with a strange light." The same "light" appeared in Fuller, perhaps half a century ago, and most probably had been seen in others before that period.

My kind clerical brother sends me another extract from Mr. Fuller, from which (as I have read none of his works) I gather that he was a Calvinist, and that he regarded his theory, much of it at least, as having currency among persons of that doctrinal denomination. In his Calvinistic and Socinian Systems Compared, he says,—omitting all allusion to a debt paid or a penalty endured and discharged.—"These writers cannot be ignorant that Calvinists disavow considering the death of Christ as a *cause* of divine love or goodness. On the contrary, they always maintain that divine love is the cause, the first cause of our salvation, and of the death of Christ, to that end. They would not scruple to allow that God had love enough in his heart to save sinners without the death of his Son, had it been consistent with *righteousness;* but that, as receiving them to favor without some public expression of displeasure against their sin would have been a dishonor to his government, and have afforded an encouragement for others to follow their example, *the love of* God *wrought in a way of righteousness:* first giving his only-begotten Son to become a sacrifice, and then pouring forth all the fulness of his heart through that appointed medium. The incapacity of God to allow mercy without an atonement, is no other than that of a righteous governor, who, whatever goodwill he may bear to an offender, cannot admit the thought of passing by the offence, without some public expression of his displeasure against it; [*not*, be it remarked, 'without inflicting its *penalty* on a substitute;'] that while mercy triumphs, it may not be at the expense of law and equity and of the general good." (Works, vol. i. p. 223.) If these remarks are not quite so definite as those before quoted, it will be recollected that in those he was explaining the nature of the atonement, while in these he is but defending it incidentally.

But here comes the Episcopal Recorder, of the 25th ult., republishing the Gambier Observer review, and calling the doctrine of the Charge that of an "imaginary or scenical atonement." How imaginative must be the editors, to imagine such an objection! The sacrifices of animals might be called "imaginary or scenic," but it is more respectful to denominate them "typical." Atonements of *arbitrary* value, maintained by some, are "imaginary." But not so an atonement of *real* value, affording real vindication or satisfaction to *any* divine attribute. God was to turn his love from a sentiment into action or reality: to do so, he forms creatures,—and lo, this manifestation and action of his love is "imaginary and scenical!" God, inclined to pardon the sinner, is so to do it as that his holy abhorrence of sin shall be a reality, not a mere sentiment; for this the atonement is exacted,—and lo, because certain "rude" notions of justice are not regarded, this atonement, the most awful and terrific of all views of it that we can conceive, is but "scenical or imaginary!" No satisfaction can be real but that which conforms to the crude illustration of a "tron" [trone] or steelyard, weight here for weight there! Let those who will, think thus. But let not those whose conceptions are more elevated and more accurate be stigmatized as "radically unsound."

Reply.

P. S. The Episcopal Recorder says of "progressive justification," that it "is essentially, justification accumulating by the excellence of human works." If by the word "excellence" the editors mean "merit," they are "willingly ignorant" of the doctrine they condemn. If this be not their meaning, the word "by" is not exceptionable; and their censure falls on our Saviour, who declares, "by thy words, [and other works, of course,] thou shalt be justified, and by thy words thou shalt be condemned:" for there is no difference, so far as human merit is concerned, between saying that justification *is* or *shall be* by [or according to] works, and saying that justification *accumulates* by [or according to] works.

Let me further remark, that, as good as is the right of the editors of the Episcopal Recorder, to affirm that progressive justification "IS *essentially*" a doctrine they are entitled to censure,—and their censure amounts to nothing, if they do not insinuate its affinity with that of human merit,—just so good is my right, and that of the author of the Charge, to affirm that to address the atonement to either the commutative or distributive justice of God, "IS *essentially*" to make that doctrine incongruous with conditions of salvation. On this point, however, the author of the Charge speaks not thus dictatorially and *ex cathedra*, but merely sustains himself by argument. When the Gambier Observer and Episcopal Recorder shall follow this example, we shall know the strength of their cause,—besides discovering whether they hold *explicitly* that the salvation of the sinner *is* conditional. All the divines concerned in writing, publishing, and republishing the review of the Charge, acknowledge, I presume, much the same doctrinal tone with that of the late Dr. Bedell; and he says plainly, (vol. i. p. 56,) "Any idea of condition shuts out the possibility of a free gift, and of course, the idea of salvation as a gift to be received, equally shuts out the idea of condition on which such may be suspended." Nor was Dr. Bedell alone in this opinion; for a subsequent editor of the Episcopal Recorder, the Rev. G. A. Smith, has this passage in his book on the Catechism, (p. 22,) "Some are willing to make an evasion here: 'We (say they) hold, that works are a condition, but not a meritorious condition of our justification.' But if works are not meritorious, how can they be any condition at all of our justification?" For an answer to this question, I refer to Appendix D. of the Charge. Two of the past editors of the Recorder, then, were against "conditions:" how stands the paper now? And one of these was eminent enough to make it far from impossible that all the divines mentioned symbolize with him. That Dr. Bedell argued thus, is no proof indeed that they do the same. But as he was an acknowledged and a favorable specimen of the class to which he belonged, it is perfectly fair to ask the leaders among his surviving brethren to speak out unequivocally, and say whether they maintain the doctrine of "conditions" to be performed by men, or whether they do not. This done, it is possible that unexpected light may be shed on the seasonableness and practical value of the Charge.

May I ask permission, Mr. Editor, to be so much "further tedious," as to trouble you with one more communication? Reply.

*August 27.*

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For the Churchman.

### THE CROSS.

*Mr. Editor,*—It is well known that the bishop of this diocese has placed himself in decided opposition to the Anti-Protestant superstition which objects to the cross as the fitting emblem of the Christian faith. I have heard nothing but approbation of his sentiments on this head, and here and there an humble country parish has been found so Christian and so Protestant in its feelings as to rise above this superstition by placing on the spire of its church an evident manifestation that the firmly-planted cross, and not the ever-shifting weather-cock, is the symbol of the worship and instructions to which the sacred edifice is consecrated. There is now, Mr. Editor, an opportunity for one of the most ancient, most honored, and most influential of our parishes showing its agreement herein with our bishop, and its desire to strengthen his hands in his efforts to supplant modern superstitions by primitive devotion, and rescue Catholic usages from Romish abuse. Your city readers are well aware that St. John's Chapel, one of the noble structures belonging to the parish of Trinity Church, in this city, is undergoing thorough repair. Its lofty spire is included in the creditable work of renovation. Its hall and vane, and their appendages, are now laid low for the beautifying touches of the painter and gilder. Here is a noble opportunity—if the weather-cock must be restored—for all being surmounted by the cross. Such a Christian and such a Protestant testimony in favor of the cross, and against its sore abuse, would be an act on the part of the corporation of that parish, of value hardly to be estimated. Will they refuse it? The Mahomedan is not ashamed of the crescent. The Pagan of every sort is tenacious of the proper emblem of his faith. Shall the Christian only be ashamed of the symbol of his faith and hope? Shall he suffer it to be purloined for purposes of heresy and schism? Will he, for a moment, allow it to be said that the cross is the emblem of Popery, and the weather-cock that of Protestantism?

These questions are now put, Mr. Editor, in reference to a corporation in which, it cannot be doubted, they will meet with none other than a firm and an understanding negative response. I am happy that the issue is placed at the disposal of such a body, and feel truly thankful that the principle avowed by our bishop has such an opportunity of being sustained and strengthened. Let Trinity parish now raise high the cross as the Christian emblem, and not only will a highly respectable and influential sanction be given to the bishop's wishes and views, but encouragement also to the humbler country churches who have already had the moral courage to face, in this matter, the unchristian spirit of the age, and not be ashamed or afraid of THE CROSS. Crux.

P. S. On passing, a day or two ago, St. Bartholomew's Church, I found that its spire too is undergoing repair. Will not that respectable corporation also give its sanction to the cross as an emblem of the worship of THE CRUCIFIED? C.

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For the Churchman.

### AN ANECDOTE RELATIVE TO MISSIONS.

*Mr. Editor,*—On reading a piece in your paper of the 4th ultimo, entitled "Thoughts on Missionary Enterprise, signed "W. E.," I was highly gratified in finding my own views so much better expressed than I could myself have expressed them. I thank the writer, and present to him and your readers the following.

In 1810, by special request, I visited Vermont, and attended their Convention assembled for the purpose of devising ways and means of obtaining possession of the ministry lands in that state fraudulently alienated from the Church. I was requested to visit the then Rev. Sir Charles Stewart, late Lord Bishop of Quebec, who was soon to sail for England. I pursued my journey, and found him residing at St. Armand's, Upper Canada—one of the most meek, humble, and pious men I had met with. This excellent and intelligent divine gave me much useful information relative to the English Church, missions, funds, &c. In speaking of himself, in answer to questions put to him, particularly respecting the ministry, he said, "Being a son of the Earl of Galloway, I was early designed by my father for the navy, and no sooner than I graduated at the university, I received a lieutenant's commission, and entered on duty—in which capacity I served several years, spending a great part of my leisure hours, as most do in a like situation, in dissipation, though daily condemned by my conscience, and reminded of the pious principles and early habits impressed on my mind by one of the best of mothers. At a certain period, while stationed at Gibraltar, one Sunday morning, my mind being unusually affected with religious impressions, I sought for some place of public worship, or at least some retired spot for devotional exercises. But, alas! the whole place seemed to be given up to every species of crime. I retired to an eminence a little distance, from which I beheld the heavens above declaring the glory of God, and the earth beneath me, with the surrounding grandeur in the works of nature, responding to each other, 'The hand that made us is divine.' I was filled with horror at the disgusting scenes below me. I exclaimed, Lord, what is rebel man, that thou art mindful of him, and hast redeemed him by the precious blood of thy Son, and art continually sustaining him by that almighty power which he defies? While thus musing upon the unchangeable attributes of Jehovah, and particularly his holiness and the sinfulness of man, I now turned my eye inward and stood speechless and self-condemned, and again the command came home to my heart, '*Go preach the Gospel to every creature*,' I fell to the *earth and cried unclean, unclean, I am a man of unclean lips*. Among the many passages taught me by my dear mother—*what* God *hath cleansed call thou not unclean*, to which succeeded the words of our Saviour, Matt. xix. 29, *Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, shall receive an hundred fold, and shall inherit everlasting life*. I arose and returned to my lodgings, and soon formed a resolution, that next morning I effected—resigned my commission, returned to England, and determined by the grace of God I would become a missionary to the east—presented myself as a candidate, and commenced the study of Bengalee, and other languages of Asia, that I might in their own tongues proclaim the glad tidings of salvation and preach Christ and him crucified.

"I now applied myself for more than a year. However, I made but little progress. One day after an unsuccessful, or at least an unsatisfactory recitation, I began seriously to reflect how many thousands of his majesty's subjects are perishing through lack of knowledge, who speak the same language with myself, whose souls are as precious in the sight of God, and perhaps more dangerous; for the Saviour has declared, *They shall come from the north, the south, west, and east, and enter into the kingdom, while those who were children shall be cast out.* Here I could not refrain from saying, while I have been thus poring over languages that I shall never speak with facility, I might have been an instrument in the hands of God of saving thousands. In a few minutes I laid aside my grammars, &c., and made my determination known. It was approved by the Board of Missions. I was ordained. And requested the Board to send me to the most destitute and forbidding station they knew of. On inquiry, it was found there was an obscure and degraded place called St. Armand's in Upper Canada—a place of resort for the most abandoned and vile scape-gallows of Europe, and the desperadoes of the United States; to that place I set my face, with a single servant noted for his piety, of course for integrity and faithfulness. Commended to the grace and protection of the Almighty, we left our native land, and in six weeks landed at Quebec, and made all speed for the place of our destination: on Thursday, found but one public-house in the village, to which I repaired and took a room; I soon found the one half had not been told me, gambling and intemperance, with almost every other vice, revelled in open day.

"On Saturday, inquired of the landlord if there was any place of public worship in the place? he answered, no, and added, 'There never had been but one *black coat*, and he was a Methodist, which was soon hooted out of town.' I then inquired if they had no school; no, was the reply. Is there no Christians here? he answered, there is an old woman they call a Christian.

"I then told him who I was, and for what purpose, and by whom I was sent here; that I was not only a clergyman of the Establishment, but a magistrate to suppress vice and immorality, and should commence to-morrow to execute my office as a minister of the Gospel, divine service to commence at 11 o'clock A. M. in my room, and requested him to give notice, and conduct himself and family accordingly. At the word *magistrate* he appeared to be alarmed, and treated me accordingly. But I had but seven to attend service, including the old lady and my servant—the latter making the responses.

"The next morning I engaged two men to erect me a school-house during the week, which they completed; and in the meantime I collected about twenty scholars, many of them poor. I clothed them and furnished them with books, and the next Monday morning I opened a school, and taught till I obtained a teacher from Montreal."

Thus far in detail from this venerable man, the remainder I learned from himself and several gentlemen on the premises, of which I was eyewitness. In a few weeks the largest room in the village was filled to overflowing, in a few months he erected a church 60 feet by 45. In less than a year it was filled, and not a seat could be obtained, and he added in the same time between 60 and 70 to the holy communion. The next year he built another church, of about the same size, six miles distant; when I was there, two years after, the latter church was filled with the same number of communicants.

I was also informed by several respectable gentlemen, that in three years, in addition to the above, he had built five school-houses, and clothed most of the children, furnishing them with books, &c.,—and the whole from his own purse; but they added what was more, there was a general reformation throughout the whole *seigniority;* and many families that a little before were awfully intemperate, idle, poor, and profane, had become sober and industrious, and gave good evidence of Christian character. God forbid that I should check any enterprise for foreign, much less for domestic missions! but would inquire whether all our foreign missionaries (with the exception of those in Greece) have done as much as my Lord Stewart effected in three years. Senex.

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### SUFFERINGS OF CHRIST.

Christ was weary that we might rest; he hungered, that we might eat the bread and thirsted, that we might drink the water of life. He grieved that we might rejoice; and became miserable, to make us happy. He was apprehended, that we might escape; accursed, that we might be acquitted; and condemned, that we might be absolved. He died that we might live; and was crucified by men that we might be justified before God. In In brief he was made sin for us, that we might be made the righteousness of God in him.

*Bishop Beveridge.*

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# THE CHURCHMAN.

SATURDAY, SEPTEMBER 8, 1838.

Salvability of the Heathen.—The violent and extraordinary opposition with which our recent essay on the "Salvability of the Heathen" has been assailed, must be our excuse for once more adverting to it; and the publication of the sermon which appears on the first page of this day's paper, and the propriety of accompanying it with a few explanatory remarks, furnish a reason for calling attention to it on the present occasion.

It gives us sincere pleasure to state, and we are confident it will give the true friends of the Church sincere pleasure to be informed, that the testimonies of approbation which we have received of the sentiments advanced in that essay, have been numerous and of the most cheering and satisfactory kind. We wish to be distinctly understood as affirming that the approbation spoken of has been extended not only to the *conclusion* to which the essay arrived, but to the *principles* upon which it was grounded and from which the conclusion was drawn.

The approbation thus kindly extended has not been partial or local, but has come from the north, the south, and the west. Many of the most pious and elderly members of our Church have recognised, in the original essay, and in the similar articles which followed it, the views which they imbibed in infancy, and have expressed astonishment that they should be repudiated by any persons professing to be Churchmen. Many laymen of eminence, whose education and habits of mind have qualified them to form an intelligent judgment on the subject, have expressed their cordial acquiescence in the views, and their high sense of the importance of their promulgation. In one instance, an intelligent clergyman of another denomination gave a written assurance of his gratification at the agitation of the subject, and of his concurrence in the conclusion respecting the state of the heathen world; though, being a decided Calvinist, he naturally dissented from the mode of arriving at the conclusion and from many of the arguments by which it was sustained. Candidates for orders and young clergymen,—who in some instances had previously been under different impressions, but who have had independence enough to think for themselves, and candor enough to avow their convictions,—have assured us of their concurrence and thanked us for the new views, which, they have been pleased to say, the recent discussion has opened to their minds. And finally, many of our most respectable and elderly clergy have been pleased to testify their approbation; and among these, one who, for the union of varied acquirements, for accomplished scholarship, primitive spirit, and profound theological attainments, has no superior in the American Church. The opposition has been noisy and denunciatory: the approbation has been quiet, totally unsolicited, and proffered as accident gave occasion. Nor is this opinion hazarded merely on assurances which we have personally received, but on the judgment of others who have had the best opportunities of observation. Thus, a clergyman of very extensive acquaintance and intercourse writes:—"Daily observation strengthens my impression that you have with you in your editorial labors the sympathy in sentiment and feeling of a very large proportion of the best clergymen and laymen of the Church."

Not the least gratifying to us has been a letter from an aged and venerable clergyman of Connecticut, who informs us that his interest has been particularly awakened by the ten postulates in the article on the "Salvability of the Heathen." "My first impressions," adds the writer, "on the deeply-interesting subject that has created so much excitement of late, I received from the Rt. Rev. Bishop Seabury, of blessed memory, in 1794. Ever since, for a period of 45 years, I have read and thought much on the subject—so much that your postulates met with my most cordial approval."

It is to this venerable clergyman that we are indebted for the copy of a sermon, a reprint of which will be found on our outside page. He tells us that he found it some years ago in the library of the late Rev. Dr. Johnson of Stratford, and he believes it to be "the production of Dr. Johnson himself, or of the no less distinguished divine, the Rev. John Beach of Newtown." Part of the title-page is torn off; from the part which remains it appears that the sermon was printed at New Haven, 1758. We beg it as a favor of our readers that they would carefully peruse this sermon, every word of which, not excepting the significant note at the end, is worthy of attention. In our judgment it fully covers and sustains the ground of our ten postulates, expressing the sense of every one of them with a surprising similarity of expression.

We point to this valuable discourse also as a venerable landmark—a proof of the sense in which the doctrines of the Church were understood a century ago, before the admission of the extraneous influence with which we are at present inundated. Happy were it to lead some surpliced disciple of the Westminster Confession or Saybrook Platform to investigate the history of the Thirty-nine Articles and hold them conformably to the sense of the Universal Church, when Luther and Calvin, and even Popery itself, were as yet unknown!

We venture also to renew the suggestion that the views advanced in this discourse form an impregnable foundation and defence of the Catholic usage of *infant baptism*. For if infants, in virtue of their relation to the second Adam, are comprehended in the new covenant, and have a principle of life derived from the Holy Spirit, then the propriety of the solemn ratification of the covenant in their case and of the authoritative consignment to them of its blessings and admission to its privileges, is placed, on the principles of the most violent opponents of the usage, beyond a doubt.

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*First Annual Catalogue and General Advertisement of the Columbia Female Institute, Tennessee, under the supervision of the* Right Rev. James H. Otey, D. D. 1838.

It is among the most cheering signs of the times, that the cause of Christian education is daily more and more commanding the attention and efforts of those, who, by their position and influence, are best qualified to elevate its standard and improve its system. The subject of female education in particular is assuming every where its proper rank in the estimation of the liberal and enlightened of all classes of society. It is deeply interesting to the philosopher, and the patriot, and the Christian, as forming the most solid basis upon which to rest their hopes of the virtue and intelligence of their sons, the permanency of their institutions, and the future prosperity of their common country; for it is unquestionably true, that the salutary and impressive admonitions of a mother give to the young mind a cast which is rarely changed by time, by example, or by precept.

This is the second annual catalogue we have received in the course of the year of institutions for female education conducted under the supervision of bishops of the Church. From an attentive perusal of the pamphlet, we have no hesitation in stating our opinion, that the Institute at Columbia is fully entitled to the patronage of the Church as the *best* of its kind with which we are acquainted. No expense has been spared by the trustees in furnishing every advantage for a thorough Christian education. The course of study and system of discipline laid down in the catalogue are characterized throughout by an enlightened interest for the intellectual, moral, and spiritual welfare of the pupils. In all the details of the plan we recognise the results of a thorough investigation of the whole subject of education based upon long and successful experience. The rector, the Rev. F. G. Smith, A. M., is already favorably known to the Church as an accomplished scholar, a pious and talented divine, and a highly successful teacher. We will commence the publication of the Catalogue and General Advertisement in our next.

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* The preface to that work is a beautiful specimen of simplicity and piety.

**General Convention.**—On Wednesday last, the Triennial Convention of the Church met in St. Peter's Church, Philadelphia. The sermon on the occasion was preached by the Right Rev. Bishop Meade, and is said to have been a very able and eloquent discourse. Fifteen of the bishops were present. The Rev. Dr. Wilson was chosen secretary of the House of Bishops. The lower house was organized, the Rev. Dr. Wyatt was chosen chairman without opposition, and the Rev. Dr. Anthon, secretary. About three o'clock, the Convention adjourned till nine o'clock, Thursday morning.

Among other subjects of interest, which it is expected will occupy the attention of the Convention, the proposed canon respecting the division of dioceses is one. The final decision of the Convention respecting it is by no means certain: an opposition to it may be expected, and it is possible that the plan of suffragan bishops may yet be adopted as the means of relief to the bishops of large dioceses.

In our next we hope to be able to give a full account of the proceedings of the Convention.

**Prayer for the General Convention.**—The bishop of this diocese requests us to call attention to the fact that at the last General Convention the "prayer to be used at the meetings of Convention" was appointed to be used, with verbal alterations, specified in a rubric appended to the prayer, "during the period of the session of any Convention," in other places than that of its meeting. The bishop, also, wishes us to express his hope that the said prayer will be thus used in the congregations of this diocese, in behalf of the General Convention, on Sunday, 9th instant.

**Episcopal Visitation.**—The bishop's visitation has been altered by a change of time for *Granville* and *Whitehall*, and by the addition of *Sherburne* and *Owego*.

**Church Reading Room.**—The Dublin Examiner—London and Westminster Review—British and Foreign Quarterly—London Quarterly—Edinburgh Review—Episcopal Magazine—Frazer's Magazine—Metropolitan—Blackwood—Athenæum, and a number of other valuable periodicals have been received per the South America, at the Reading Room, 142 Fulton street.

**New Books.**—Sherman & Trevett have in press and will soon publish the following books.

*Keith's Evidences of the Christian Religion*, edited by the Rev. Dr. Whittingham.

*The Rubricated Prayer Book*, new edition, 18 mo.

*Gems from the Mount*; or, Pictorial Illustrations of the Lord's Prayer: accompanied with descriptive notes in prose and poetry. Designed as a Christmas and new-year's gift. By a clerical amateur.

The Christian Annual, by Rev. J. W. Brown.

The Churchman's Almanac for 1839.

*Depository*, 142 Fulton street, New York,
*September* 7.

**Churchman's Almanac for 1839.**—The publishers of the Churchman's Almanac would state that this annual will be ready for sale on the 18th September, and will be furnished as heretofore, at $4 per hundred. Orders containing remittances can now be received; and it is confidently anticipated that the low price at which the work is furnished, and the valuable information it contains, will induce the liberal support of Episcopalians. Depository, 142 Fulton street.

*August* 29. Sherman & Trevett.

## ADDRESS OF BISHOP IVES TO THE CONVENTION OF THE DIOCESE OF NORTH CAROLINA, JUNE 7, 1838.

(*Continued from page* 99.)

The Rev. Mr. Forbes entered upon his duty with a just sense of its importance, and a steadfast resolution, by the help of God, to discharge it. He soon discovered that the ordinary methods employed with these people would produce no permanent advantage; that to depend upon their *feelings*, as the chief medium of good impressions, would lead to inevitable disappointment; that their feelings could not well be aroused after the novelty of a service had passed away, or, if they could, that the good effects would hardly be seen beyond the walls of their chapel. He determined, therefore, to adopt some plan by which he might reach their *understandings*. The obstacles here, against which he soon found himself obliged to provide, were two—the want of sufficient attraction to bring them together, and the difficulty of making them comprehend instruction when they were assembled.

In order to meet the first, he resolved to apply himself assiduously to the improvement of the few who manifested a willingness to be instructed, in hope that through them he might finally gain the ear of all.

And to obviate the other, he had recourse to the scripture narrative.

Beginning at the creation of the world, and making himself master of the facts of the Bible, he related them in the simplest language, dwelling upon such points, and deducing such inferences, as were calculated to strike the mind and engage the affections; at the same time giving the hearers to understand that they were learners, and were to be called upon to give an account of what was related to them. A good deal of patience and industry were here demanded, but after a time an interest in the subject became manifest; the answers were more prompt and intelligent, the number of hearers increased, till finally the chapel was thronged, and a general anxiety to know the truth prevailed. This gradual effect was a natural one. The few who first attended, becoming deeply interested in the subject, communicated what they had heard to others on the plantation; who, one after another, were led by curiosity to witness that which had so attracted their fellows, and finally, by a better motive, to become partakers of its benefits.

In aid of these instructions, the regular services of the Church are performed by the missionary, and in his absence by the master of the family. It has been supposed by some, that our services are not adapted to the condition of this people; but let any one visit the colored congregation in question, and listen to the hearty and animated response from almost every lip, and he will discover at once the utter fallacy of this idea; will discover a peculiar adaptedness of our liturgy to their state of dependence.

Here, brethren, you have a partial view of what has been done on the plantations at Lake Phelps, and of what has been required to do it.

You will ask, perhaps, whether by means of this oral instruction any important *change* has been effected.

I answer,—that from numerous and well-attested facts, it is manifest this people are essentially changed in respect to their general interest in religion, to their views of religion, and to their practice under its influence.

As regards their increased sensibility to religion, it is sufficient to remark, that the services, which three years ago it was with difficulty they could be induced to attend, are now uniformly thronged by those eager to be instructed. The missionary informed me, that an appointment could not be made for the communicants or candidates for confirmation, without bringing together a full congregation—and that too at night, after the fatigues of a long summer's day.

In respect to a change in their views of religion, it is proper to observe, that the bulk of them had long been practical Antinomians. That they had been taught to believe that *faith* was alone necessary to salvation. That their *election* to eternal life, sustained by a confident assurance of it, by an immersion in water called baptism, and by certain sensible impulses in the excited meeting, rendered certain their final happiness, without the troublesome appendage of *good works*. That, not having sufficient intelligence to resist the influence of their creed, they had reduced it thoroughly to practice. But it is now seen that their views of religion are different. That they regard it as designed not only to give them good hope in Christ, but also to lead them to him in the way of all holy obedience; to impart to them the strength to be faithful in all the duties of life; to make them not only devout worshippers of God, but also, good husbands, good wives, good parents, good children, and good servants. This is evident, not more from their general tone of remark, than from an important change in their conduct. From having carried themselves proudly towards their master, as if they regarded him in great ignorance of religion, they have become modest in their deportment, evincing the fullest confidence in the friendship and judgment of those who have the rule over them, and the fullest conviction of their own ignorance and imperfect views. From having been addicted, even the most religious of them, to the grossest vices, they are changed to comparative uprightness of conduct—furnishing daily increasing evidence of being actuated, so far as they have knowledge, by the principles of Christian morality, and of desiring to understand the truth that they may live by it. So great is the change already, that I was assured, the voluntary increase of labor and the diminished necessity for discipline, would amply compensate a much greater effort in their behalf.

(*To be continued.*)

## EXTRACTS FROM THE JOURNAL OF THE SPECIAL CONVENTION OF THE DIOCESE OF NEW YORK, AUGUST, 1838.

The committee on rules of order being called on, made the following report:—

The committee appointed to report rules of order for the government of this Special Convention, respectfully report, that the rules of order of the last Annual Convention be amended in the following particulars.

1. That the sixth of the said rules be abrogated, and that the following be substituted in lieu thereof:—

VI. When a question is before the Convention, it shall be in order to move to lay it on the table, to postpone it, to divide it, to amend, or to commit it, and motions for either of those purposes shall have precedence in the order above named. A motion to lay on the table shall be decided without debate.

2d. That the thirteenth of the said rules be amended by adding thereto the following: "Nor without the motion for that purpose being made by a member who voted in favor of the division."

3d. That the following be added as a rule, to be inserted after the thirteenth:—

The previous question may be demanded by any member, and shall be determined without debate; and, if carried, shall preclude all debate of the main question, and shall cut off all amendments of it not then adopted.

4th. That so much of the said rules as requires the appointment of standing committees by the bishop, and as requires the bishop to call for reports from any committee or body, except reports from special committees, be deemed inapplicable to this Convention.

5th. That a special committee on the admission of churches, to consist of one clergyman and two laymen, be appointed to whom shall be referred all applications for the admission of churches.

Although the committee are of opinion, that, as a general principle, the admission of churches ought to be referred to the Annual Convention; yet, as applications have been presented by the bishop, and it is probable delegates are in attendance from the churches soliciting admission, they are disposed to recommend that their applications be now considered.

6th. That no other business than that specially designated in the notice calling this Convention, or connected with it, or than such as is already before the Convention, or than such as relates to the admission of churches, shall be considered, until the said special business is disposed of, without the unanimous consent of the Convention.

7th. That with the foregoing alterations, the rules of order in force at the last Annual Convention, be the rules of order of this Special Convention.

By order of the Committee,
J. C. Spencer, *Chairman*.

On motion, the rules being read severally, were adopted.

On motion of Mr. John C. Spencer, *Resolved*,

That during the session the house will take a recess from one to three o'clock.

The chair appointed the following gentlemen as the committee on the incorporation of churches, viz. Mr. John C. Spencer, Rev. Mr. M'Carty, and Hon. Samuel Jones.

On motion, *Resolved*, That the committee have leave to retire and sit during the session of the house.

On motion of Rev. Dr. Taylor, the rule of order in reference to the order of business was suspended; whereupon, on motion of Rev. Dr. Hawks, it was *Resolved*,

That it be referred to the bishops and delegates to the next General Convention to ascertain the precise number of trustees of the General Theological Seminary to which this diocese is entitled, and from the names reported at the Annual Convention in October last, by the Committee on the Theological Seminary, to select as many as this diocese may be entitled to, clerical and lay; said selection to be made from the names in the order in which they stand, reference being had to the proportion as now existing on said list.

The Secretary presented a letter from Mr. John Pintard, declining his nomination as a trustee of the General Theological Seminary, which, on motion, was referred to the Bishop and the Delegation to the General Convention.

The attention of the house was then called to the proposed alteration in the Calendar as sent down from the General Convention; whereupon, on motion of Rev. Dr. Hawks, it was *Resolved*,

That the said alteration be approved, and that the Secretary transmit notice of the same to the Secretary of the House of Clerical and Lay Deputies.

The Committee on the Incorporation of Churches made the following report:—

The Special Committee to whom were referred the applications of certain churches for admission, report, that on examining the certificates referred to them, they find the following churches to have been duly incorporated according to law, viz.

The Church of the Annunciation in the city of New York.

Grace Church, Baldwinsville, Onondaga county.

St. John's Church, Phelps, Ontario county.

St. Luke's Church, Lisbon, St. Lawrence county.

Grace Church, Utica, Oneida county.

St. Paul's Church, Owego, Tioga county.

And that the certificates of the other churches are defective.

J. C. Spencer, *Chairman*.

Whereupon, on motion, the above mentioned churches were received into union with this Convention; and the Rev. Dr. Seabury, rector of the Church of the Annunciation in the city of New York, took his seat. The following gentlemen of the laity also appeared as delegates:—

| *Counties.* | *Churches.* | *Delegates.* |
|---|---|---|
| NewYork, | Annunciation, | Cornelius Oakley. |
| Oneida, | Grace, Utica, | John E. Hinman.<br>Peleg B. Peckham.<br>Ziba Lyon.<br>James W. Williams, |
| Tioga, | St. Paul's, Owego, | Frederick Leach. |

The committee on the proposed canon presented the following report:—

The committee to whom was referred the "Proposed Canon respecting Missionaries," respectfully report, That they have had the same under consideration, and inasmuch as they find that the "Education and Missionary Society of the Protestant Episcopal Church in the State of New York," has, by the tenth article of its constitution, surrendered all of its funds for missionary purposes to the control of "the Constitution and Canons of the Protestant Episcopal Church in this State;" and inasmuch as they find that the Convention of the Church has, by different acts of legislation in years past, recognised the right and obligation of regulating the appropriation of such funds; and inasmuch as the absolute necessity of some action on the part of this convention in reference to these funds, in anticipation of a division of the diocese happen when it may, must be apparent to every mind, therefore your committee unanimously concur in recommending the adoption of the proposed canon, with the single alteration in the second line of the fourth clause, by inserting the words, "or when the convention of either diocese shall so determine."

Signed by order of committee,
Thos. House Taylor, *Chairman*.

### PROPOSED CANON RESPECTING MISSIONARIES.

"No division or alteration of this diocese shall in any manner affect the missionary operations now carried on therein, except as hereinafter provided; but the present missionary stations shall be continued, and the present missionaries shall remain and receive the stipends now allowed them, until the Missionary Board of the diocese in which they are located shall otherwise direct—the missionaries remaining, however, subject to the Episcopal jurisdiction provided by the general canons of the Protestant Episcopal Church of the United States of America.

"And whenever a division of this diocese shall take effect, the Conventions of each of the dioceses shall appoint a Missionary Board, which shall have the appointment and direction of the missionaries therein, and which Missionary Boards may be authorized by their respective conventions, to co-operate jointly in missionary operations in the State of New York, under such regulations as they may adopt with the sanction of the bishops of the respective dioceses, or of the standing committee of either diocese, during a vacancy in the Episcopate thereof.

"And the funds which are or may be in the control of the Education and Missionary Society of the Protestant Episcopal Church in the State of New York, for missionary purposes, and the annual contributions in aid of the missionary fund, required by canon 15 of this diocese, and any donations or contributions for diocesan missionary purposes generally, shall be appropriated and applied within the two dioceses, under the direction of the said Missionary Boards, while acting jointly, and meetings of the said Missionary Boards shall be held in the city of New York, unless when otherwise directed by them.

"And when the said boards shall determine that it is expedient that they should act separately and independently in their respective dioceses, or when the Convention of either diocese shall so determine, the missionary funds under the control of the said society shall be applied to the missionaries in the respective dioceses under the direction of the respective boards in each diocese, in such proportions as the said boards shall have prescribed; or an equitable and fair division of the principal of the said fund shall be made by the said Missionary Boards, or in case of their disagreement, then by three umpires, bishops of the Church, to be chosen by the said boards."

(*To be continued.*)

*Church Metropolis Society.*—On Wednesday, June 13, a highly respectable meeting was held at the society's rooms, Lincoln's-inn-fields. The bishop of London said prayers. His grace the Archbishop of Canterbury was in the chair.—Amongst those present were the Bishops of London and Winchester, the Earl of Harrowby, Lords Bexley, Radstock, and Sandon, Sir R. Inglis, Sir S. Glyn, and Sir C. Hunter, besides many clergymen and gentlemen of the first respectability. Mr. Dodsworth the secretary read the report. It commenced by stating the difficulty the society had to contend with in procuring sites for building on, and difficulties arising from other circumstances. But the committee had the satisfaction to announce the pleasing results of their labors. They had already built three churches in the parish of Stepney, where great spiritual destitution prevailed, and which were nearly fit for consecration. There were four others in progress in that neighborhood, two in Shoreditch, one in Whitechapel, and assistance had been given to others. There were also in progress one in Lambeth, one in St. Bride's, and one in Islington, making in all fourteen, to which the committee proposed to add twelve, in all amounting to twenty-six. The one proposed to be erected at St. Margaret's, Westminster, was deferred, owing to the intended improvements in that neighborhood, for which it was hoped, when completed, a better site would be obtained. This was the number of churches that were charged upon the fund. The subscriptions were not so great as might have been anticipated; last year they amounted to 117,423*l.* 1*s.* 6*d.* The present year's subscription, up to the sixth of this month, amounted to 128,775*l.* 9*s.* 9*d.*, the increase being 11,352*l.* 8*s.* 3*d.*, a sum far short of what might have been expected from a great mercantile city. The report concluded by announcing that her majesty had graciously been pleased to become patron, and subscribed 1000*l.*—The Bishop of London requested the secretary to state to the meeting that the Draper's company subscribed 500*l.*—The financial report was then read, which stated that after all the expenditure of the year, a balance of 73,979*l.* 6*s.* 9*d.* remained to the credit of the fund. The Bishop of Winchester proposed that the report should be printed and circulated, which was agreed to unanimously.—Several other resolutions were passed in the same manner, after which the meeting separated.—*British Magazine.*

## DIOCESAN RECORD.

### BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Fifteenth Sunday after Trinity, September 23, St Michael's Church, *New York*.

Saturday, October 13, Granville, *Washington county*, ordination A. M., confirmation P. M.

Eighteenth Sunday after Trinity, October 14, Whitehall, consecration A. M., confirmation P. M.; Festival of St. Luke the Evangelist, Thursday, October 18, Sherburne, *Chenango county*, ordination A. M., confirmation P. M.

Nineteenth Sunday after Trinity, October 21, Owego, *Tioga county*, ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

*Episcopal Acts by the Bishop of this Diocese.*—*Oneida county.* Festival of St. Bartholomew the Apostle, Friday, August 24, in the morning confirmed 8 in St. Peter's Church, Oriskany.

In the afternoon, confirmed 7 in St. Paul's Church, Holland Patent.

*City of Utica.* In the evening, confirmed 29 in Trinity Church, and afterwards a sick member of the parish, at her residence.

*Herkimer county.* Saturday, August 25, for the parish of Grace Church, Norway, confirmed an aged sick man at his residence, and subsequently 6 persons in a church of which the Episcopalians are owners in part.

Eleventh Sunday after Trinity, August 26, in Trinity Church, Fairfield, admitted the missionary there, the Rev. William Baker, deacon, to the Priesthood. Morning prayer was read by the Rev. Algernon S. Hollister of Michigan, assisted by the Rev. Henry S. Attwater, missionary at Mount Morris, Livingston county, who read the lessons; the sermon preached by the bishop; and the candidate presented by the Rev. Phineas L. Whipple, rector of Trinity Church, Lansingburgh, Rensselaer county. The Rev. William M. Weber, M. D., rector of St. Stephen's Church, Perryville, Madison county, and the Rev. John A. Clark of Pennsylvania, were also present, and assisted in the laying on of hands.

In the afternoon, confirmed 7.

Monday, August 27, in Immanuel Church, Little Falls, admitted the Rev. Thomas Towell, deacon, the missionary there, to the Priesthood. Morning prayer was read by the Rev. Mr. Attwater, assisted by the Rev. Mr. Baker, who read the lessons; the sermon preached by the bishop; and the candidate presented by the Rev. Pierre A. Proal, rector of Trinity Church, Utica. The Rev. Mr. Whipple, the Rev. Henry L. Storrs, rector of St. Stephen's Church, New Hartford, Oneida county, and the Rev. Samuel C. Davis, Rector of St. Mark's Church, Williamsburgh, Kings county, were also present, and assisted in the laying on of hands.

In the afternoon, confirmed 13.

*Queens county.* Twelfth Sunday after Trinity, September 2, confirmed 3 in St. George's Church, Hallet's Cove.

**Clerical Changes.**—The Rev. Hilliard Bryant, having removed from this diocese to that of Connecticut, with letters of dismission, and been there received, has changed accordingly his canonical residence.

The canonical residence of the Rev. Samuel Penny, jun., and the Rev. William H. Hickox, deacons of this diocese, has been also changed by their removal, in the same way, to the Diocese of Rhode Island.

The Rev. Jacob W. Diller, late a presbyter of this diocese, has removed in the same way into the Diocese of Vermont; and the Rev. Darwin D. Mason, deacon, and the Rev. Albi T. Turing, late of the latter diocese, into this diocese; the former being the missionary at Granville, Washington county, and the latter an instructer in the Episcopal Institute at Troy.

## CALENDAR.

SEPTEMBER.

9. 13th Sunday after Trinity.
16. 14th Sunday after Trinity.
19. Ember Day.
21. Ember Day, and St. Matthew.
22. Ember Day
23. 15th Sunday after Trinity.
29. St. Michael and All Angels.
30. 16th Sunday after Trinity.

OCTOBER.

7. 17th Sunday after Trinity.
14. 18th Sunday after Trinity.
18. St. Luke the Evangelist,
21. 19th Sunday after Trinity.
28. 20th Sunday after Trinity and St Simon and St. Jude.

## NOTICES.

An adjourned meeting of the Special Convention of the Protestant Episcopal Church in the state of New York, which assembled at Utica, pursuant to the call of the bishop, on the 22d of August, will be held in Trinity Church in the city of New York, on Tuesday, the 11th day of September, at 5 o'clock P. M.

Francis L. Hawks, *Secretary*.

A stated meeting of the Board of Managers of "the Young Men's Auxiliary Education and Missionary Society of the Protestant Episcopal Church in the city of New York," will be held in the basement of Christ Church, on Monday evening, 10th instant, at half past 7 o'clock. Charles W. Carmer, *Rec. Sec.*

New York, September 8, 1838.

**Education and Missionary Society.**—The Board of Managers of the Education and Missionary Society of the Protestant Episcopal Church in the state of New York, will meet at the Sunday school-room of St. John's Chapel, on Wednesday evening next, at half past seven 7 o'clock. G. G. Van Wagenen,

September 7, 1838. Recording Secretary.

**Journal of the Special Convention.**—The Journal of the late Special Convention of the Diocese of New York has been forwarded (by mail) to the clergy and lay delegates of the Convention. A package for each parish has been left at the office of the Bible and Prayer-book Society, 28 Ann street, and will be sent as opportunity offers, or as may be directed. sep8 3t

**Protestant Episcopal Tract Society.**—The meeting of the Board of Trustees will be held in Trinity Church, on *Tuesday afternoon* next, the 11th instant, at 4 o'clock, the most punctual attendance is important on this occasion.

Pierre E F McDonald, Secretary.

**New York Bible and Prayer-book Society.**—The Board of Managers will hold their meeting on *Tuesday* next, the 11th instant, at half past 4 o'clock in the afternoon, in Trinity Church, the most prompt attendance is requisite. Henry E. Davis, *Rec. Sec.*

**Theological Seminary of Virginia.**—The next session of this institution will commence on Wednesday, the 26th day of September. Applicants for admission into the Seminary will assemble in the lecture-room on that day, at 11 o'clock, for examination.

The following extract from the rules for the goverment of the Seminary contains the terms of admission. "Every person producing to the faculty evidence of his having been admitted a candidate for holy orders, with full qualifications according to the canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry."

By order of the Faculty,
sep1 E. R. Lippitt, Secretary.

## ACKNOWLEDGMENTS.

### DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 8th August has received the following contributions, viz.

By the hands of Wm P Hunter, Esq, receiving agent at Savannah, Georgia, received through the Rev Edward Neufville, rector, from the Female Missionary Society of Christ church, $40—and from the collections and offerings of said church, from 26th March, to 11th July, 1838, $27 02, $67 02. From the Sunday school of St George's church, Flushing, Long Island, N Y, for Illinois, $3 75. Donation from Mr Wm Little, of St Stephen's church, N Y, for domestic missions, $5. From the Episcopal Missionary Society of Portsmouth, New Hampshire, by George M Marsh, Esq, for domestic missions, $15, and for general purposes one half of $8, $19. By the hands of the Rev Mr Drane, of Wilmington, N C, from a friend, of western missions, $2, and from Miss Ryckman of do, $3, $5. From two ladies of Wilmington, N C for the south-west, per Rev W D Cairns, rector, $5. By the hands of the Rev J D Carder, a collection in St Paul's church, Buffalo, July 28, $40 50. By the same, collection in Trinity church, Buffalo, on the same day, $12 50. From Mr Asa A Curtis, of Stratford, Conn, through the Rev J Leavitt, $1. From Calvary Church Association, Homer, N Y, $5. From Trinity church, New Haven, Conn, by the hands of the Rev Dr Croswell, for Green Bay, $3; for missions in the west, $1; for building churches in the south-west, $1; other special offerings, $6; general $89, $100. From Captain Wm Moreton, of Georgetown, D C, the amount of a legacy from the late Miss Mary P Morton to the Miss. Soc. of the Prot. Epis. Church, $15. By the hands of the Rev John J Hunt, missionary at Athens, Ga, received from a lady, to be equally divided between the two committees, the same being the proceeds of small articles prepared by her, and sold for missionary purposes, $5, one half for foreign committee, $2 50. From Christ church, Indianapolis, Indiana, per J W Moore, Esq, $25. By the hands of Thomas Robins, Esq, received from T T H, of Grace church, Honesdale, Pennsylvania, for domestic missions, $10; from a lady of Milton, Pennsylvania, for domestic missions, per Rev J C Clay, $3; from Miss Ann Forde, Philadelphia, annual subscription for 1838, for domestic missions, $3, $16. By the same hands from Miss Nancy Aertrow, Philadelphia, annual subscription for 1838, for general purposes, $3, half to foreign committee, $1 50. By the same, from Edward Coleton, Esq, $10, one half to foreign committee, $5. By the hands of Joshua Clibborn, Esq, a donation from James Douglas, Esq, of Cavers, North Britain, for the distribution of the holy Scriptures in the far west, $220. Total, $548 77.

September 5, 1838. James Swords, Treasurer.

### PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From George T Adee, Esq, $5; Martin L P Pignold, $2; Female Episcopal Bible, Prayer-book, and Tract Society, Charleston, by Miss Ann E Warley, $1; Rev Louis Thibou, donation, $2 42; Peter G Stuyversant, Esq, $20; Wm N Chadwick, Esq, $5. Total 35 42.

Contributions, donations, and annual dues will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer.
Or at the Depository, 28 Ann street,
Thomas C Butler, agent.

### NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums.

From Miss E V Pignold, $2; Rev Edmund Embury, rector of St Mark's, Penn Yann, $4; Female Episcopal Bible, and Prayer-book, and Tract Society, Charleston, by Miss Ann E Warley, $1; annual subscribers, $6; Wm N Chadwick, Esq, $5. Total, $18.

Contributions, donations, and annual dues will be thankfully received at 77 Maiden-lane, by

Thomas Browning, Treasurer,
Or at the Depository, 28 Ann street, by
Thomas C. Butler, agent.

### EIGHTH AVENUE SUNDAY SCHOOL.

The Treasurer of the Standing Committee of this school gratefully acknowledges the receipt of the following donations since his last publication, viz.

J A Degraffe $10, Mrs G W Strong $6, Mrs Coster $5, a friend $5, two ladies $5, J R Townsend $5, E R Jones $5, Robert Ray $5, Mr Paulding $5, S C Cambreleng $5, two gentlemen $4, Miss Jacobs $2, a friend $2, Mr Francis $1, Mr Dominick $1, J Aymar $1, Mr Davis $1, Mrs Newport $1, Mrs McCormick $1, Mr Price $1, Miss Hamilton $1, Mrs Ebbetts $1, Mrs Easton $1, D Hadden $1, Rev J M Forbes $1, J McRae $1, Miss Shirley $1, Mr Jacobs $1, Mr Noble $1, Mrs Brown $1, Mrs A H Livingston $1, Miss Weed $1, Miss Burke $1, J D Phillips $1, Mrs Houghton $1, Mrs Stirling $1, cash of various persons $23 56, T D Middleton $1, W A Temend $1 50, J Bramer $2, J W Mitchell $2, Pope Catling $3, cash $25 35. Total, $145 41. R. Spencer, Treasurer.

The committee through the above liberal donations have been able to reduce their debt to about two hundred dollars, which balance they feel extremely anxious to pay off, and hope and trust the liberal Churchmen of the city will afford them further relief.

Donations may be left at the Protestant Episcopal Press, No. 142 Fulton street; Sunday School Union, 28 Ann street; Swords, Stanford & Co, No. 152 Broadway; or with Alonzo R Cushman, Secretary, 188 Pearl street, or Ninth Avenue, between Twentieth and Twenty-first streets.

### PRESS DEPOSITORY.

No. 142 Fulton-st.

*Letters have been received at the N. Y. Protestant Episcopal Press, up to September 6, from the following persons, viz.*

Rev J W Diller; Marsh, Capen & Lyon; Rev F G Smith; Rev James Coghlan; Miss Gilbert, New Haven, Conn; Rev Amos B Beach; Marsh, Capen & Lyon, with remit; Postmaster, Boston; Postmaster, Ohio City; Postmaster, Burlington, N J; Rev N E Cornwall; Joseph Gill; Postmaster, Honesdale, Pa; Rev Wm F Walker; G & S Robinson, Liverpool, England; Rev M A Gathercole, editor of the Church of England Gazette, London; Miss Gilbert and Miss Edwards; Charles Stimpson, jun.

*Packages forwarded by the Protestant Episcopal Press.*

1 pkge Rev N E Cornwall, Southport, Conn, by sloop Merchant; 1 pkge for C Curtis, Hudson, N Y, by steamboat Westchester; 1 pkge for G H Dunlap, Cheraw, S C, care of Sharp, Tuthill & Co; 1 pkge for Rev J W Diller, care of J Hagar, Middlebury, Vt, care of Collins, Keese & Co; 1 pkge for Mr Simeon Ide, Claremont, N H, care of Gould & Newman; 1 pkge for I N Lewis, Baltimore, Md, care of Collins, Keese & Co; 1 pkge for Rev Orange Clark, Rochester, N Y, left at the Astor House; 1 pkge for Rev J Coghlan, Flatbush, L I, by stage; 1 pkge for Rev Cameron F McRae, Newbern, N C. schooner M B Robinson; 1 box for Marsh, Capen & Lyon, Boston, Mass, sent to steamboat Massachusetts; 1 pkge for Charles Stimpson, jun. Boston, per steamboat Massachusetts, care Marsh, Capen & Lyon; 1 pkge for Rev J W Brown, Hallett's Cove, sent to stage office; 1 pkge to Weeks, Jordan & Co, care Marsh, Capen & Lyon, Boston, per steamboat Massachusetts; 1 bundle for Jos. Whetham, Philadelphia, per steamboat.

### UNION DEPOSITORY.

28 Ann-street

*Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending September 5, from the following persons, viz.*

A K Putnam, Vergennes, Vt, with remit; Rev. N E Cornwall, Southport, Ct, with remit; T Latimer, Philadelphia, with remit; Miss M A Smith, Fredonia, N Y, with remit; A E Miller, Esq, Charleston, S C.

*Packages forwarded by the Episc. S. S. Union, during the week ending September 5.*

One package books to Mr A K Putnam, care of C & W T Parker & Co, Vergennes, Vt, per P Catlius, Troy & Erie Line.

EDUCATION.—A Master of Arts who is also a candidate for Holy Orders, and lately scholar of Trinity College, Dublin, wishes a situation in a respectable religious family, whom he would instruct in English, French and the Classics. He would prefer being a visiting tutor rather than resident. Reference is kindly allowed to Bishop Onderdonk, and several clergymen of the Protestant Episcopal Church. Address J. M., 62 Rivington street.

P. S. Advertiser would have no objection to take charge of a school, where liberal encouragement would be given.

MRS. MAYNARD'S Boarding and Day School for Young Ladies, No 37 Murray street, will reopen on Monday next the 10th of September. sep8 1t*

PETER PARLEY'S METHOD OF TELLING ABOUT THE GEOGRAPHY OF THE BIBLE. This valuable little work has been lately adopted by the "Union," and is recommended to our Sunday Schools, as a valuable book of instruction. For sale at 142 Fulton st.

sep8. Sherman & Trevett.

WANTS A SITUATION AS TEACHER.—A young gentleman who can furnish satisfactory testimonials with regard to his moral deportment, and qualifications as a teacher of Youth, is desirous of obtaining a school somewhere in the North. He is at present engaged in Virginia; but being a native of the North, would greatly prefer to live there. He is prepared to teach the Latin and Greek languages; also the various branches of English usually taught in the best schools.—Any person desirous of procuring his services, will please notify him of it immediately. A letter directed to A. B., Staunton, Augusta co., Virginia, will be promptly and punctually answered sept 6 6t

A CARD.—A little girl aged 7 years, of good disposition and manners, is an orphan. It is desired to place her in a pious respectable family, where she would be well used, and where her services would be equivalent to such an education and occupation as would enable her when grown up to earn a respectable living. A family wishing to take such a child, may apply to her sister, Miss S., at 18 Watts street, or at 638 Broadway.

sep18 3t

SCHOOL NOTICE.—Miss Angelica Gilbert and Miss Edwards recommence their Boarding school at New Haven on the first of October next. And to those who are seeking information of schools at this time, it may be acceptable to learn that they have been engaged in teaching young ladies now more than twelve years, and, with the aid of two assistants, carry their pupils through the lower as well as higher branches of English education. That those who study Natural Philosophy and Chimistry, have *here* also the advantage of attending the College Lectures on these sciences, at a small additional expense: that the masters in French and Drawing are those employed by the Faculty. Dancing is taught by a French Lady: Music, vocal and instrumental by Miss Gilbert. Their establishment accommodates very commodiously about thirty boarders.

Reference may be had to Parents and Guardians of their scholars from several distant as well as near States, and, by permission, to a few friends well known to the community: among the former especially to the Rev. Dr. Hawks, Caleb C. Woodhull, Leonard Kip, President Duer and William Cairnes, jun., Esqrs., *New York*; Jacob LeRoy of LeRoy, *Genesee*; Erastus Sparrow, Esq., *Buffalo*; A. B. Spooner of *Petersburg*, Virginia; James H. Southall of *Halifax*, N. C.; James Sandford, Esq., *Mobile*; Hon. Gustavus Swan of *Columbus*, Ohio; Reuben Booth, Esq., of *Danbury*, Conn.; and among the latter to Gov. Marcy and Jesse Buel Esq., of Albany; as well as to the Rev. Dr. Croswell and Professor Silliman, New Haven. sep8 5t.

MISS SAGAR AND MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No 168 Henry street, first door below Clinton street, will be reopened on Monday, September 3.

sep1 tf

ST. LUKE'S FEMALE SCHOOLS will be reopened on the first Monday in September, when the teachers in all the departments will be present, and all those who intend to enter the school, are respectfully requested to attend as early in the term as possible.

3t Miss H. M. Phelps, Principal.

MRS. GOULD begs leave to inform the public that her school at No 298 Greenwich street, will be reopened on Monday, September 3, for the reception of young ladies desirous of being instructed in all the useful and elegant branches of education. sep1 3w

ENGLISH BOOKS, constantly on hand and for sale at the Episcopal Depository, 142 Fulton street.

Patrick, Lowth, and Whitby's Commentaries, 5vols, 4to.
Bishop Sherlock's Works.
Jeremy Taylor's do.
Bishop Hopkins' do.
Vicesimus, Knox do.
Bingham's Christian Antiquities.
Hooker's Works.
Leighton's do.
Waterland's do.

And all the approved Theological Books for sale at the lowest prices, address, Sherman & Trevett.

NEW BOOKS just received at the Depository, 142 Fulton street.

*Dr. Coit's Edition of Townsend's Bible*, complete in 2 royal 8vo vols.

The attention of the clergy and students is particularly invited to this work.

*Memoirs of Mrs. Hawkes*, late of Islington, including extracts from Sermons, Letters, &c., of the late Rev. Richard Cecil, by Catharine Cecil.

*Home Education*, by the author of the Natural History of Enthusiasm, &c., &c. Sherman & Trevett.

FORREST AND MULLIGAN'S COLLEGIATE SCHOOL, 115 Franklin street, will be re-opened after the vacation, on Monday, September 3d.

The following gentlemen are engaged as instructers in the different departments:—

Professor Mulligan, Latin and Greek languages.
" J. Guillet, French Language and Literature.
" R. Garbaya, Spanish Language.
" Adrain, LL. D. Geometry and Nat. Philosophy
J. F. Macully, Arithmetic, Algebra, Mensuration, &c.
Wm. Forrest, Mathematics, Geography, History &c.
John Sandels, Latin and Greek.
R. J. Harvey, A. M., Elocution.
Goold Brown, A. M., English Grammar.
James McElligott, Rhetoric.
William Jones, Writing.
John W. Mastin, Drawing.
William Edwards, Book-keeping.
E. W. Morse, Mental Arithmetic, Geography &c. in the Preparatory Department.

Circulars containing terms, and a farther account of the school, can be obtained at the book-store of Mr. R. Carter, corner of Canal and Mercer streets. sep1.

LADIES BOARDING AND DAY SCHOOL, (93 Nineteenth street, between Eighth and Ninth Avenues.) Mrs. Green's School will reopen for the reception of pupils the first Monday in September. In returning acknowledgments to the kind friends and patrons of her establishment, Mrs. Green takes leave to inform them she has made arrangements for a limited number of boarders, (not to exceed eight) her desire being to have them under her own immediate superintendence, and by unremitting attention to their morals and manners, as well as their comfort and health, to secure the approbation of those parents who may entrust her with a responsibility so important. For particulars as to the course of studies, terms &c., application to be made at the establishment from seven to nine in the forenoon, and four to six in the afternoon. The term for dancing will commence about the middle of October, the evenings of attendance and time shall be specified previously.

REFERENCES.

Clement Moore, LL. D. Chelsea; Professor Turner, D. D. Seminary, Chelsea; Jos. L. Sheffield, Esq., New Haven; D. A. Cushman, Esq. Chelsea; Rev. Chas. Stewart, M. A. U. S. N. Hudson st.; Rev. William Morris, M. A., Williamsburgh; George Coggill, Esq., Chelsea; R. A. Ludlow, Esq., Chelsea.

N. B. No charge made for vacations. sept1 3wi.

THE UNIVERSITY GRAMMAR SCHOOL will be opened on Monday, the third of September. The number in the Classical and Mathematical department will be limited to one hundred, in a regular four years' course of study. C. MASON, *Rector*.

Sep1. 2ti.

LATIN DIALOGUES.—Latin Dialogues collected from the best Latin writers, for the use of schools, 6th edition. Just received and for sale by

Sherman & Trevett,
aug25 Gregory Building, 142 Fulton st.

THE ETON LATIN GRAMMAR.—The Eton Latin Grammar; or an introduction to the Latin Tongue, with explanatory notes collected from various Grammarians, for the use of schools; by William Mavor, LL D. Fifteenth edition; with the accents and quantity by Dr. Carey; in tenui labor. Just received from England and for sale by Sherman & Trevett,

aug25 Gregory Building, 142 Fulton st.

LATE ARRIVALS FROM ENGLAND.—Sermons to a Country Congregation. By Augustus William Hare, A M. late fellow of New College, and rector of Alton Barnes. Third edition. 2 vols. London. Just received and for sale at the Gregory Building, 142 Fulton street, by aug25 Sherman & Trevett.

ST. PAUL'S COLLEGE, near Flushing, N. Y., will open on the first of October next. A prospectus of the institution may be had at the Episcopal Press, Fulton street, and at the Book stores of Appleton; and Messrs. Swords & Stanford, Broadway. It will be sent to any one requesting it per mail.

The services of a gentleman acquainted with business are wanted as the *Curator* of the College, to whom a liberal compensation will be given. Application in the first instance must be made by a letter (post paid) with references, addressed to the Secretary of St Paul's College, near Flushing, N. Y.

CATHERWOOD'S PANORAMAS OF JERUSALEM AND NIAGARA, now exhibiting at the new Rotunda, corner of Prince and Mercer streets, near Broadway. The Panorama of Jerusalem is 270 feet long, and covers a surface of *ten thousand feet*, and is the largest and most splendid painting ever exhibited in this country. It was painted from drawings taken by Mr. Catherwood on the spot, in 1834, and has been declared by many travellers, who have visited the Holy City, to be a perfect fac-simile of the place so interesting to every denomination of the Christian Church. Here we have a view of nearly all the places enshrined in the mind of every pious follower of Christ; where he dispensed his saving doctrines; where he exemplified his lessons by his life; and where he impressed them with the seal of truth, by his excruciating death. Amongst others are the Temple of the Holy Sepulchre; the spot where Christ wept over Jerusalem; the road by which he was conducted to execution; the house of his unjust Judge Pontius Pilate; the Garden of Gethsemane; the Grotto of the Creed; the pool of Bethesda; the Potter's Field; the Valley of Jehoshaphat, and many others which cannot fail to recall to the mind that event which forms the foundation of our best hopes of a blissful immortality.

ALSO EXHIBITING,
THE FALLS OF NIAGARA.
A faithful representation of that stupendous Cataract.
Open every day from 9 in the morning till 10 at night.
Admittance 25 cents to each Panorama.
Books of description at the door—price 12½ cents each.
aug18 tf

SALE OF SPANISH CHURCH BELLS IN NEW YORK.—Seventy-five fine-toned Spanish Bells, taken from the Churches and Convents in Spain, and imported into this country in May last, weighing from 50 to 1500 pounds, beautifully cast and ornamented with Crosses and representations of the Virgin Mary, with various inscriptions, dates, &c., some of which are as far back as 1500. In point of sound and tone, they are pronounced by judges to be very superior; affording fine opportunity for several chimes of choice selection; will be sold at auction, on Wednesday, fifth of September next, at 12 o'clock, at the store No 81 New street, New York.

Catalogues giving full particulars will be ready one day previous to the day of sale. D. C. & W. Pell,
aug18 2w 87 Wall street.

SHERMAN & TREVETT'S THEOLOGICAL BOOK STORE, 142 *Fulton street.*—The above establishment is supplied with, and keep constantly on hand, a complete assortment of Theological and Church works, for clergymen, libraries and students in the General Theological Seminary. Terms low for cash. aug18

CHURCH BIBLES.—Splendid folio Bibles, expressly for the desk, published at the Clarendon Press, Oxford, just received, and for sale by

Sherman & Trevett,
aug18 142 Fulton street, New York.

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by Sherman & Trevett.,

ORGANS.—George Jardine, Organ Builder, (from Messrs. Flight & Robson, Organ Builders, London,) 459 Broadway, corner of Grand street, New York, manufactures in the most superior manner and with all the splendid improvements for which the above Builders are so celebrated, all kinds of Church, Cabinet, and Self-playing Church Organs, for the promotion of excellent Psalmody in Country Churches where Organists cannot be obtained. Organs repaired and tuned. Superior Metal and Wood Pipes, Barrels made, and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability. aug13 1pm for 5m

## POETRY.

From the British Magazine.

### HYMN FROM BUNSEN'S COLLECTION.

"God spake, Let there be light, and there was light."

Come, my soul, thou must be waking,
Now is breaking
O'er the earth another day;
Come, to Him who spread th' adorning
Of the morning,
Thy poor homages to pay.

Mark the stars,—they tell thy duty,
For their beauty
Shrinks before the sun away;
What in darkness thou didst cherish
So let perish;
Seek what shineth in God's day.

See all things that breathe adoring
The outpouring
Of the sun's fresh genial light,
All that feels the merest growing
With joy o'erflowing
That his beams have burst the night.

Thou be ready then to raise,
With humble praise,
Thy sweet incense thankfully!
Thee, 'mid storms securely sleeping,
God was keeping—
God hath blessed this night to thee.

Pray, that he may give his blessing
With increasing
When thou askest what is good,
Yet not grant whate'er may hurt thee,
But convert thee
When thou art of evil mood.

Think that he his eye doth raise
On all thy ways;
He knows all thy load of sin,
Yea, the foul spots veiled over
Can uncover,
And tell forth the thoughts within.

On time's course, ever journeying round,
We are fast bound,
Which beareth what is vain away,
And which, O soul, to the hollow cave,
The vaulted grave,
Hurrieth off thy frame of clay.

Therefore pray that my departure
Be no torture,
But a sleep of peacefulness;
And that I, death's night being gone,
May look upon
The Sun in heavenly joyfulness.

Meanwhile quench not God's grace in thee;
Let it win thee,
Be ever thirsting to receive,—
For such a crown, whose brightness shames
The sun's bright flames,
Is given, e'en while on earth they live.

Let, if aught this morning grieve thee,
Him relieve thee
Who doth like the blessed sun,
Which to light high summits careth,
Nor yet spareth
The low vales to smile upon.

To guard his gifts from foes without them
Round about them
He will a flaming wall uprear;
'Mid angel legions shalt thou dwell,
From which all hell
And Satan's self shall turn in fear.

## MISCELLANY.

From the Church.

### DIVINE AUTHORITY FOR A LITURGY.

The song of Moses and of the children of Israel upon the shores of the Red Sea, after they had been miraculously delivered from the pursuing armies of Pharoah, must, from many collateral circumstances, be regarded as a liturgical form. It is not to be supposed that when this deliverance became the theme of their united praises, that the thousands of Israel, in promiscuous assemblage, raised their spontaneous and unpremeditated acclamations of gratitude along those shores; that the shout of "Glory to the Lord!" rang with unchastened fervor; and that each poured forth his own sentiments of thankfulness according to the promptings of his own grateful heart. Moses, no doubt, by heavenly direction, *prepared* the words of praise in which his delivered countrymen were to express the sensations of their overflowing hearts, so that no confused or inappropriate strains should mar the harmony of the universal song. And unless thus prepared, how would it have been possible for Miriam and the women who accompanied her with timbrels and dances, to have joined simultaneously in these acknowledgments of praise? Not only does this circumstance prove it to have been a form, but Miriam's share in the solemn exercises of that joyous day, affords a precedent, as venerable from its antiquity as from its sanction from above, to the *responsive* portions of our public prayers and praises.

In Deuteronomy, (xxi. 7, 8,) we find a deprecatory form of prayer appointed to be used by the elders and judges of Israel, in whose neighborhood a secret murder should have been committed: "Our hands have not shed this blood, neither have our eyes seen it; be merciful, O Lord, unto thy people whom thou hast redeemed; and lay not innocent blood to thy people of Israel's charge."

In the same book, (xxvi. 3, 5, 13,) a formulary is furnished to those who came forward with the offering of their tithes and first fruits: "And thou shalt go unto the priest that shall be in those days, and *say* unto him, I profess this day, unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us. And *thou shalt speak and say before the* Lord *thy* God, a Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous. Then *shalt thou say before the* Lord *thy* God, I have brought away the hallowed things out of mine house, and have also given them unto the Levite, and unto the stranger, to the fatherless and to the widow, according to all thy commandments which thou hast commanded me."

In this book also, (xxvii. ch.) where are recorded the curses of God against certain crimes, the Levites, were commanded in a set form of words, to pronounce those awful denunciations of the Almighty; and—thus rendering it a responsive service—the people, at the close of each denunciation, were required to answer, *Amen.*

In Numbers, (x. 35, 36,) a composed form of words is given, in which the priests of Israel were required to bless the congregation: "The Lord bless thee and keep thee; the Lord make his face to shine upon thee and be gracious unto thee; the Lord lift up the light of his countenance upon thee and give thee peace."

On the occasion also of a public fast, the priests under the law were commanded to use this form of supplication, "Spare thy people, O Lord, and give not thine heritage to reproach, that the Heathen should rule over them." (Joel, ii. 17.)

In the Psalms of David, we have a whole book of forms of devotion, suited to every casion either of lively praise, or of humble supplication; and it is easy to perceive that most of these beautiful pieces of devotion were composed expressly for the service of the temple.

In 2d Chronicles, (xxix. 30,) we have a direct testimony to the use of forms, when we are told that "Hezekiah the king and the princes commanded the Levites to sing praise unto the Lord *with the words of David, and of Asaph the seer.*"

In 1st Chron. (xxiii. 30,) it is stated as forming part of the duty of the Levites to "stand every morning to thank and praise the Lord, and likewise at even; and in reference to this appointment, we are informed in Nehemiah, (xii. 24,) that it was the office of the Levites "to praise and to give thanks, according to the commandment of David. the man of God, ward over against ward." A testimony, moreover, is contained in the 46th verse of the same chapter to the ancient usage; "for in the days of David and Asaph of old, there were chief of the singers, and songs of praise and thanksgiving unto God."

In Ezra, (iii. 10, 11,) it is expressly stated, that "when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel, &c., to *praise the* Lord *after the ordinance of David, king of Israel.* And *they sang together by course* in praising and giving thanks unto the Lord;"—affording proof, from the formality and regularity of the whole proceeding, that a *form* of thanksgiving was used.

In Hosea, (xiv. 2,) the people of Israel are exhorted, in returning as penitents to God, to "*take with them words,* and turn to the Lord, and *say unto him:* Take away all iniquity, and receive us graciously; so will we render the calves of our lips."

We have the fullest evidence that the Jews used forms of prayer in their synagogue worship; and while it is reasonable to believe that these had originally received the sanction of some divine authority, the circumstance of our Saviour's joining regularly in the worship of the synagogue, where these forms were used, would plainly imply his approbation of that manner of praying.

Our Saviour, in answer to the request of his disciples, that *he* should teach *them* to pray, as John also taught his disciples, that is, that they should have a *form of prayer,*—which should be a sign that they were his disciples, and in communion one with another, instructed them to use that form which we usually designate as the Lord's Prayer. And of this prayer we are to remark, that it does not consist of sentiments or expressions at that time first formed by our Saviour, but excepting the clause, "Forgive us our trespasses, as we forgive them that trespass against us," every part is taken from the Jewish formularies; so that, in the main, the prayer was formed of expressions previously in use, and then only combined and adopted for a Christian service.

Thrice did our blessed Lord,—and shall we presume to call it a "vain repetition?"—in his agony in the garden, exclaim, "Father, if it be possible, let this cup pass away from me;" and thrice he pronounced these words of resignation, "Not my will, but thine, O God, be done." In his anguish on the cross, he cried out in the *prepared words* of the Psalmist, "My God, my God, why hast thou forsaken me?"—and, in this *form of words,* he yielded his last breath, "Father, into thy hands I commend my spirit."

Jesus, too, after his resurrection appointed this *form of words* for the performance of Christian baptism, "Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:" a form which is still preserved and used in all churches that observe the rite of the Christian initiation.

The Apostle Paul concludes several of his epistles with the *same* benedictory words; and, indeed, the whole Scriptures present us with sentences of praise and of prayer, suited for our own adoption and use. Wherever the apostles are said to have prayed or sung *with one accord,* their prayers and divine songs must have been previously composed; and, as has been well observed, "this necessary consequence of the historical assertion proves every thing that we want respecting the evangelical authority of stated forms." Paul and Silas, in the prison, are represented as having prayed and sung praises to God; but how could they do so, so as to be heard by the other prisoners, without joining in the *same* prayers and the *same* songs? otherwise, instead of really praising God, they would have confused and disturbed each other. The very words of one of the early precomposed forms are inserted in Acts iv. 24–30; for as it plainly expressed that the voices of the assembly were lifted up in conjunction, such a conjunction could not have occurred in an extemporary prayer. St. Paul prays, that the Romans might, "*with one mind, and one mouth* glorify God, (Romans xv. 6,) which certainly, as a learned writer remarks, "refers to the doxologies and litanies accustomed to be publicly used in the Church, but can have no definite meaning if the interpretation by which the dissenters have perverted it be received." The practice of each having had a psalm, a doctrine, a tongue, (1 Cor. xiv. 26,) in some of the Corinthian assemblies, by its condemnation, yields a strong evidence in support of our position; it affords a direct parallel to the question between the Church of England and those who dissent from her communion. Such passages, too, as (Col. iii. 16,) "teaching and admonishing one another in psalms and hymns and spiritual songs," and (Eph. v. 19,) "speaking to yourselves in psalms and hymns," &c., must, on this unavoidable principle, have related to *fixed* forms.

There are forms of prayer extant which have been ascribed to St. Peter, St. James, and St. Mark; and although there is no decisive evidence that these were actually the composition of those apostles, yet have we testimony sufficient to assure us that they are of a very great antiquity. It is inferred, indeed, from the testimony of Cyril, bishop of Jerusalem, Cyprian and others, that the liturgy ascribed to St. James was in use in the Church not long after the apostolic age. In ancient ecclesiastical history, we frequently observe the names of the Roman, the Gallician, the Alexandrian Liturgies, &c.; and in many of the fathers we meet with forms of prayer adapted to occasions both of public and private worship. Many of them expressly speak of the Lord's Prayer as then commonly used in the Church; and within 150 years after the apostles, there were liturgies called "Common Prayers," and "Constituted Prayers."

And if from earthly assemblages we may raise our contemplations to the worship of the first-born, and of just spirits made perfect in heaven, we have even there, in the practice of the cherubim and seraphim of the skies, a testimony in favor of a *form.* Of those glorified spirits this is represented to be the *continual* song, "Holy, holy, holy Lord God Almighty, which was, and is, and is to come;" the four and twenty elders respond the chaunt of praise in this *unchanged* form, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created;" and the countless multitudes who surround the throne of the eternal are never weary of repeating this same form of praise, "Blessing and honor, glory and power, be unto him that sitteth upon the throne, and unto the Lamb for ever."—(Rev. iv. 8–11; v. 13, 14.)

If, then, the holy men "of the old time before us" prayed to God in a set form of words; if both Jews and Christians thus "lift up their voice *with one accord* to the God and Father of all;" if the Son of God himself used forms of prayer and breathed away his spirit on the cross in the precomposed words of the Psalmist; if the worshippers in heaven have a form of words in which they acknowledge the glory of the everlasting; it were strange that present Christians should reject the manner of praying so long established, and in so solemn a manner hallowed and sanctioned.

But even those who, in their general practice, departed from this ancient custom of prayer, afford to it, nevertheless, many positive as well as indirect testimonies of approbation. Calvin, an innovator in many important particulars upon the primitive usages of the Church, writes thus: "As for a form of prayers and ecclesiastical rites, I do highly approve that there should be a certain one from which it should not be lawful for the pastor in his office to depart." Several eminent dissenters—Mathew Henry and Dr. Watts amongst the number,—have given several forms of prayer, which they recommend as useful helps at the throne of grace. Christians of all classes constantly *sing* by printed *forms;* and what is lawful and right in praise must be equally so in prayer.—These are considerations which show that pious people of all parties directly or indirectly acknowledge the lawfulness and use of a liturgical form of public worship.

### ST. PAUL'S COLLEGE.

The institution is divided into two departments, viz. The Collegiate Family, and The Academic Board and Classes.

#### THE COLLEGIATE FAMILY.

The rector, the students, and such of the professors and instructers as may be associated with the rector in their government, compose the household or collegiate family.

The great object in this department of the institution is the moral education of the students, by means of a paternal and familiar discipline, and a regulation of circumstances favorable to the cultivation of Christian character. For this purpose the academic and domestic discipline will be kept distinct, and the rank of a student in one department will not be affected by his rank in the other. He may stand high in the academy and low in the family; or, not having the talents of his companions, his rank may be comparatively low in the academy, while, for the qualities of the heart, he may be respected and beloved in the family. Not that it is designed to make provision for amiable indolence or harmless stupidity, for those who prove inadequate to the studies of the institution will not be retained, but to give that place to moral excellence which it deserves in a professedly Christian institution, and of which it is deprived when merit is graduated solely on the scale of intellect.

The economy of the family will, to a great extent, be that of a private Christian home. Hence, the nature of the discipline may be easily inferred. The control of the students will be maintained on the principle of delegated parental right. This principle, strictly understood, and extended to whatever belongs to the parental sphere, is the basis of the government of the institution. Every student, accordingly, will be required to consider himself, for the time being, as part of the family of his father's representative, and therefore bound, both in duty and civility, to obedience and cheerful conformity to the order of the house. As this is the only ground for any efficient government of youth, so neither is there any danger of acting on it to excess, as long as the pupil enjoys freedom of communication with his parent, and the parent has the power, whenever he pleases, to withdraw his child.

The aim of the institution as a school of morals, the public are distinctly informed, is improvement rather than reformation. Youth of bad habits, it is earnestly hoped, will not be presented for admission. To reclaim such is a noble task, and eminently worthy of Christian zeal; but every institution must have its particular province, and this does not fall within the province of the college. It is planned throughout in accommodation to parents, who, having guarded the education of their sons at home, are desirous of affording them the advantages of college, without exposing them to its usually attendant dangers. These, it is hoped, will regard it as a seminary of sound learning, and an asylum from the allurements to youthful dissipation.

The religion of the family is that of the Protestant Episcopal Church, the services of which all the professors, instructers, and students will regularly attend.

Every student, on his entrance, will be considered a novitiate, or probationer, for the term of four weeks, at the end of which he will either be regularly admitted, or allowed to return home, at the option of the rector. The latter alternative is not to be considered at all in the light of a dismission, or as attended with any disgrace, but is provided for, in order that the rector may be left entirely free in the choice of his family. And, further, as the parent will always be at liberty to withdraw his son at pleasure, and without notice if he think proper, so the rector shall be equally at liberty to decline the further education of a student whenever he may find it expedient to do so. As the college must depend entirely upon the public for its support, there is no danger that these provisions will be used capriciously; and to parents who know their sons, and are careful beforehand to understand the character of the institution, they can occasion no inconvenience.

To prevent all misunderstanding, a personal interview with parents or guardians is highly desirable.

From the Charleston Gospel Messenger.

### THE IMPERISHABILITY OF THOUGHT.

In the Bible we are taught that God has a book, in which all our acts are recorded; and we are told also that every thought and idle word is registered there. This is of course the language of analogy taken from human accounts and human records. But it involves at the same time one of the most solemn truths which can be submitted to the contemplation of man. It teaches the imperishability of thought, and the dreadful doom of those who have corrupt minds. Many facts with which we are at present acquainted go far to establish this supposition. Oftentimes, in a manner which we cannot explain, events long since forgotten are revived in all their minutest circumstances. In nervous excitements the same remarkable fact has been noticed. In the act of drowning, persons have had all the transactions and feelings of life portrayed before them, as if they had every one been written out with the nicest exactness on the tablet of memory. And a certain writer tells us, that when under the influence of stimulants, he felt as though he were living over the whole of his past life in the course of a few moments. Her extended train of thought, and thoughts too of the most subtle and evanescent kind, which had long been blotted from the page of remembrance, were brought back to his view in all the freshness and vividness of original conception. The minutest circumstance, the finest thread of mental association, stood forth in distinct and visible clearness. A remarkable instance of the same description occurred not long since in Germany. We give an abridged statement of it, from a celebrated writer, recently deceased.

"A young woman of four or five and twenty, who could neither read nor write, was seized with a nervous fever, during which she continued incessantly talking Latin, Greek, and Hebrew, in very pompous tones, and with most distinct enunciation. The case had attracted the particular attention of a young physician, and by his statements, many eminent physiologists and psychologists visited the town, and cross examined the case on the spot. Sheets full of her ravings were taken down from her own mouth, and were found to consist of sentences coherent and intelligible each for itself, but with little or no connexion with each other. After considerable search on the part of the young practitioner, he discovered that his patient had, at the age of nine, been charitably taken by an old Protestant pastor, and that she had remained with him some years even till the old man's death. With great difficulty the physician discovered a niece of the pastor's, who had lived with him as his housekeeper, and had inherited his effects. She remembered the girl, and related that her venerable uncle had been too indulgent to her. Anxious inquiries were then made concerning the pastor's habits, and a solution of the phenomenon was soon obtained. For it appeared that it had been the old man's custom for years, to walk up and down a passage of his house, and read to himself with a loud voice out of his favorite books. A considerable number of these were still in the niece's possession. She added that he was a very learned man, and a great Hebraist.—Among the books were found a collection of Rabbinical writings, together with several of the Greek and Latin fathers; and the physician succeeded in identifying so many passages with those taken down at the young woman's bedside, that no doubt could remain in any rational mind, concerning the true origin of the impressions made on her nervous system.

"This authenticated case furnishes both proof and instance, that relics of sensation may exist, for an indefinite time, in a latent state, in the very same order in which they were originally impressed; and as we cannot reasonably suppose the feverish state of the brain to act in any other way than as a stimulus, this fact, (and it would not be difficult to adduce several of the same kind,) contributes to make it even probable, that all thoughts are, in themselves, imperishable; and that if the intelligent faculty should be rendered more comprehensive, it would require only a different and appropriate organization, *the body celestial,* instead of *the body terrestrial,* to bring before every human soul the collective experience of its whole past existence. And this—this, perchance, is the dread Book of Judgment, in whose mysterious hieroglyphics every idle word is recorded! Yea, in the very nature of a living spirit, it may be more possible that heaven and earth should pass away, than that a single act, a single thought, should be loosened, or lost from the mind's consciousness and remembrance."—*Coleridge, Biographia Literaria,* pp. 71–2.—N. Y. 1834.

This conclusion is not invalidated by the circumstance that many thoughts and actions are now forgotten, or are not the subjects of distinct consciousness. For those which are at present forgotten, or are latent, will hereafter be brought to the light of remembrance and consciousness. Like the characters traced upon paper with sympathetic ink, and which are invisible until exposed to the fire, so many of the delicate traces of thought and feeling marked upon the soul may here be invisible to the eye of consciousness. But when the light of eternity shall be converged upon it to one tremendous focus, all these hidden characters will blaze forth to be read by every eye. Then will the secret thoughts and harbored purposes of the soul, which it revolved and cherished through life, break forth to be seen and known by all. Then will the foul wish, the corrupt purpose, the selfish disposition, the hypocritical act, the false pretension, the accursed motive, flash forth in lurid light, to throw a glare of terror upon the surrounding gloom. Then will the concealed corruptions of lustful passion boil up and scathe, and consume the blasted spirit. Oh, the doom of the accursed! Dead—yet living a deathless life! Gnawed and wasted by self-remorse, yet still imperishable! Every thought and purpose, which they deemed for ever concealed from the knowledge of others, blazing forth in characters to be read by God and man! Burning with inward passions, without any means of obtaining their gratification! Tortured with the remembrance of their ingratitude, agonized under the recollection that when heaven was freely offered they chose eternal death, trampling under foot the Son of God, and counting the blood of the covenant wherewith they were redeemed, an unholy thing! Surrounded by companions harrowed by the same recollections, and whose only respite from inward woe, will be to prey upon each other in all the violence of unbridled passions! Great God! suffer us not to make our bed in hell. Let not all our evil thoughts, purposes, and feelings cling to us eternally! Send forth rather thy mighty power, and pierce our souls with penitence for our guilt. Wash us from our wickedness in that fountain which was opened up for sin and uncleanliness. Grant us the baptism of regeneration and for the renewing of the Holy Ghost, that we may stand before thee in peace and acceptance for ever, being clothed in those robes which have been made white in the blood of the Lamb!

*Editorial Writings.*—A few days ago the National Intelligencer had some sensible remarks on the subject of editing a paper. One idea expressed has frequently struck us with great force. Many people estimate the ability of a newspaper, and the industry and talents of its editor, by the variety and quantity of editorial matter which it contains. Nothing can be more fallacious. It is comparatively an easy task for a frothy writer to pour out, daily, columns of words—words, upon any and all subjects. His ideas may flow in "one weak, washy, everlasting flood," and his command of language may enable him to string them together like bunches of onions; and yet his paper may be a meagre and poor concern. But what is the labor, the toil of such a man, who displays his "leaded matter" ever so largely, to that imposed upon the judicious, well-informed editor, who exercises his vocations with an hourly consciousness of its responsibilities and its duties, and devotes himself to the conduct of his paper with the same care and assiduity that a sensible lawyer bestows upon a suit, or a humane physician upon a patient—without regard to show or display. Indeed, the mere writing part of editing a paper is but a small portion of the work. The industry is not even shown there. The care, the taste, the time employed in selecting are far more important—and the tact of a good editor is better shown by his selection than any thing else; and that, we all know, is half the battle. But, as we have said, an editor ought to be estimated, and his labors understood and appreciated, by the general conduct of his paper—its tone—its temper—its manner—its uniform, consistent course—its principles—its aims—its manliness—its courtesy—its dignity—its propriety. To preserve all these, as they should be preserved, is enough to occupy fully the time and attention of any man. If to this be added the general supervision of the newspaper establishment, which most editors have to encounter, the wonder is how they can find time, or "head room," to write at all.

*Alexandria Gazette.*

FEMALE INSTITUTE, COLUMBIA, TENN.
*President of the Board of Trustees,* Rev. Leonidas Polk,
*Visiter,* Rt. Rev. J. H. Otey, D. D.
*Rector,* Rev. F. G. Smith, A. M.

*Terms for the Session of five months—Payable in advance:*

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Board, including washing, lodging, and all contingent expenses, $70.

The Institute is furnished with an extensive Chemical and Philosophical Apparatus, and Lectures will be delivered on the circle of the Physical Sciences The scholastic year of ten months, divided into two sessions of five months each, begins on the first of September. Examinations will be held at the end of each session, regulated by the Board of Trustees.

The Right Rev. Bishop Otey will deliver Lectures on the Evidences of Christianity, Moral Philosophy, and Mental Philosophy including Logic, Rhetoric and Criticism.

The Prospectus of the Institute, in pamphlet form, will be forwarded, on application, to any address.
aug4 4ti

TO TEACHERS OF DRAWING.—An important Female school in one of the Western states, needs the services of a Lady thoroughly qualified in Drawing, Painting, and all the branches of Fancy Work taught in the best Seminaries. The salary will be *liberal,* and the location perfectly healthy. Refer, with written testimonials, (if by mail, post-paid,) to the Rev. Dr. Seabury, or the Rt. Rev. Bishop Onderdonk, New York.
aug4 4ti

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

*Bishop Hopkins on the Ancient and Modern Church of Rome.* The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church.'

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms All important publications relative to the Church received as soon as issued. August 12.

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

VAULTS.—Nine Vaults in St. Luke's churchyard for sale. Apply to C. N. S. Rowland,
j16 1m Treasurer. 55 Water street.

TO MUSIC COMMITTEES.—A gentleman and lady who are perfectly familiar with the Church Service, wish to secure a situation in some Episcopal Church; the gentleman to act in the capacity of Clerk or Leader; the lady as first or second Soprano. Satisfactory references will be given as to character and capacity. A note on the subject addressed to D W, and left at the office of "the Churchman," will be attended to. aug 18 3t

SELECT SCHOOL FOR BOYS.—The Fall Term of the Rev H Adam's Select school, for twelve boys, in Kingston, Ulster county, N Y, will commence September 1, 1838 There are four vacancies. aug8

A YOUNG LADY is desirous to obtain a situation as teacher in an Episcopal school. She understands the forms of the Church, and can give undoubted testimonials of her qualifications in every respect appertaining to her competency as teacher in the English branches.

Address Miss Estle, 567 Broadway, at the Book store of T G Crowen. jy7

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

TO PARENTS AND GUARDIANS.—A Clergyman of the Protestant Episcopal Church, residing in a neighboring village, wishes to receive a few boys into his family for private tuition in their preparatory studies.

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